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OCTOBER, 1946

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TABLE OF CONTENTS FOR OCTOBER, 1946

A Little Time Apart "God's Need" 65
Our India 66
Keys For Christian Service
India At The Threshold—The Key Of Faith —India And The New 67
Program Suggestions 75
Strong Woman Bridges 77
Mumtaz—A Jewel 80
The Development Of Indian Women Through Education 82
The Village Primary School 84
The John And Jane Denham Memorial High School 86
Worship Service 89
News From Afar
Egypt 90
The Sudan 91
Ethiopia 92
A Consecrated Art—An Appreciation 9
Editorial 9
Thank Offering 9
Young Women And Girls' Circle 9
Girls' Circle Program 10
A True Thanksgiving Spirit 10
Home Missions 10
Negro Missions 11
Indian Missions 11
Foreign Missions 11
The Juniors 12
Temperance And Reform 12
Literature 12
Tributes 125-12
Home Missionaries Supported By The W. G. M. S. 12
Foreign Missionaries Supported By The W. G. M. S. 12

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A
ITTLE
TIME
PART

GOD'S NEED

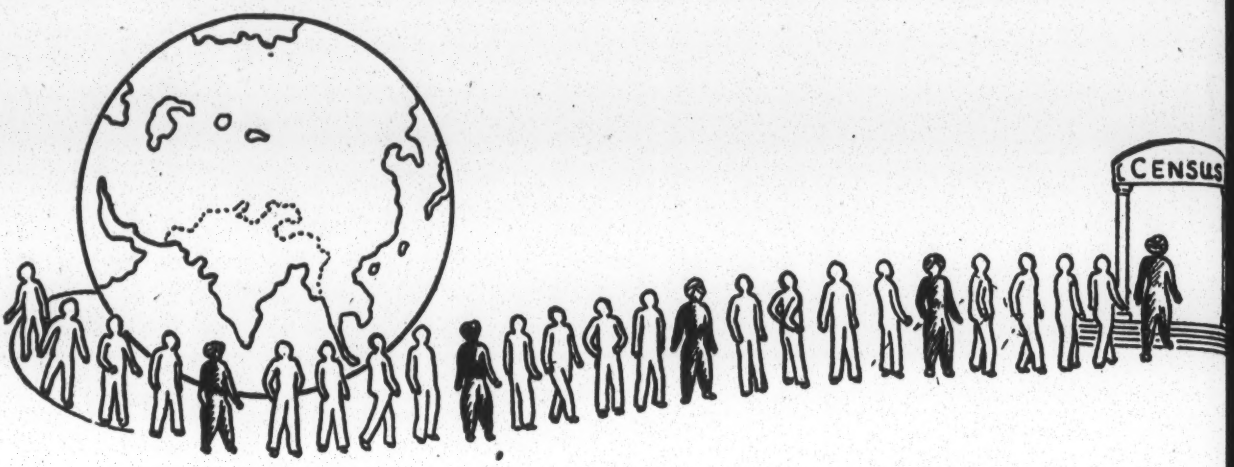
Our God has need.
Though rich beyond compare,
Though mighty and all-powerful,
Our God has need:

Of hands kept clean from stain of sin,
And lifted much to Him in prayer;
Of feet that falter not nor fail,
But steadfast run His paths of peace;
Of grateful hearts that overflow
With love to poor and those who mourn;
Of lives desire-driven to tell
His Word to save the souls of men.

Across the earth
Wherever men have need,
Wherever men know not the Lord,
Our God has need.

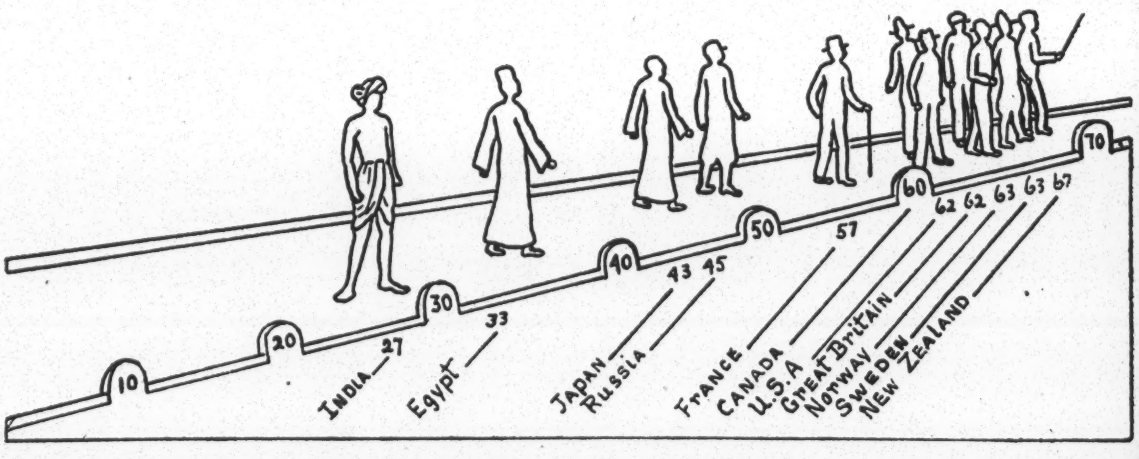
—Elsie Wehling Fulton

OUR INDIA



One man in every five is an Indian . . . Here they are being counted . . . It is rather a staggering thought, isn't it, that we Indians are not much less than a fifth of the human race . . . Besides what a huge country is ours; it is as big as the whole continent of Europe excluding Russia.

Our India by Manoo Masani



How long do you expect to live? 'Seventy, you say or at least sixty! In this picture you can see the nations walking along the road of life. Look at the Frenchman, striding along till he is nearly sixty, the New Zealander still waves his stick as he approaches 70, but sad to say the Indian is collapsing before he gets to the 30-year mark. (Answers given: low income, 180 million cows most of which are unproductive, poor farming, undeveloped resources and power. The author might have added ignorance and superstition. Ed.) Drawings by Miss Lucia Dwight.

Our India by Manoo Masini

The Women's
Missionary Magazine
of the United Presbyterian Church

Vol. LX OCTOBER, 1946 Number 2

Keys For Christian Service

India At The Threshold—The Key Of Faith

India And The New

By L. WINIFRED BRYCE
Reviewed with additional material by MRS. E. D. McKUNE, Nampa, Idaho

OH, "for a return to the *good old days*" is an expression of wishful thinking we sometimes hear voiced in America. Is there not danger of forgetting that Christ can be made a living reality under new and ever-changing conditions?

India, from her background of customs that have been accumulating through thousands of years, also has men who call for a return to the *good old days*, the Golden Age of the Vedas and Upanishads. They would keep the machine out of India if they could. But the clock of time does not turn backward. Young India calls for the machine with its rhythm, speed and power! Everywhere the *new* is coming in to disrupt or displace the *old*.

From India's ancient Sanskrit comes the message of *The Salutation to the Dawn*:

. . . Yesterday is but a dream
And tomorrow is only a vision
But today well lived makes every yesterday a dream of happiness
And every tomorrow a vision of hope.
Look well, therefore to this day,
Such is the salutation of the dawn.

CHAPTER III—LABOR AND INDUSTRY IN INDIA

In our textbook we read of Uday Shankar, dramatic ballet artist, who has done effectively in a ballet message what the economist wants to do for India. He pictures the place of the oncoming industry in village life and its relation to the old agricultural economy. The first movement of the ballet presents a happy village untouched by the *new*. In the next movement the village people fail under the lure of industry with its machines and its glitter of cash wages. Finally the two movements are reconciled in the presentation of the right way to use machines to lead to higher living standards, taking away only the worst, not the best in village home life.

Machines are neither good nor bad in themselves. Thoughtful Indian leaders want to see them used wisely to help people get out of Life and in turn give their best to Life. Even Gandhi is quoted as having said, "What I object to is the craze for machinery, not machinery as such."

India has raw materials and assets that are vital to the economic life of the world. Do you know—

That India has the largest deposits of high-grade iron ore in the world?

That she shares with Russia in the production of manganese?

That 80% of the world's mica comes from India?

That India stands second in cotton, rice and tea?

That India is first in the production of sugar cane and hides?

That India has practically a world monopoly of jute and lac?

Cotton cloth must have been made 5,000 years ago in India for it was found in the ruins of the ancient city of Mohenjo-Daro.

The Greek historian, Herodotus, described cotton 2,000 years ago thus: "A plant which, instead of fruit, produces wool of finer and better quality than that of sheep, of which Indians make their cloth." It was sent to Europe and Asia. The Romans called the exquisitely fine Indian muslin "woven winds." So fine was the material that there is a legend concerning a Mogul Emperor who once reproved his daughter for wearing so little clothing. She protested that her lovely sari was wrapped seven times around her.

Calico, chintz, mull, and khaki are terms we use, referring to textiles of Indian origin.

With the Industrial Revolution and the Age of the Machine in Britain, Indian raw products poured into Lancashire mills; Lancashire, in turn, began to supply markets India once had, even sending fabrics to India.

The first cotton mill was opened in India in 1851. Today there are 69 mills in Bombay, and 390 throughout India. The industry is growing. "Twenty years ago Indian cotton mills produced one billion yards, whereas in 1943, nearly five billion yards. Hand looms turn out another two billion yards. 90% of the cotton mills industry is Indian owned and managed." And yet, many Indians literally cannot get enough cloth to dress other than in Gandhi style.

India still exports much raw cotton, then buys foreign yardage. Her leaders want her to begin raising the good long-staple variety for home consumption.

The steel industry is new in India. A far-seeing Parsee Indian, named Tata, made the steel city of Jamshedspur rise out of an unpromising little jungle village in Bihar. Today his dream has become the largest steel work in the British Commonwealth.

India has protective tariffs. She owns many of her public utilities. Her railways, equal in mileage to those in Canada, are one of the greatest enterprises in the world. Britain, though having invested much in India, has been turning these utilities back to her.

Various legislative acts have been formulated for the good of Labor. Trade unions are making headway. Dr. B. R. Ambedkar, leader of the Untouchables, is a member of the Viceroy's Council and Minister of Labor in the Government of India. He tries to bring together government, employers and labor.

Women workers in the factories present problems which India tries to meet by supplying women physicians and labor welfare officers. Miss C. A. Radhabai is serving as Assistant Lady Labor Welfare Officer for the Central Government.

A number of plans for the future development of industry are being considered, the objects being:

1. To increase the national wealth by the maximum development of the country's resources.
2. To make the country better prepared for defense.
3. To provide a high and stable level of employment.

Plans call for scientific and industrial research, the decentralization of industry to prevent acute housing problems, fair wages, and good working conditions. The Indian workman and his home are more important than the work he does. Village recruits for industrial work need to make adjustments to city

life. Certain organizations attempt to help him.

In Bombay there is the Friendship Center directed by Miss Ivy Childs in the *chowls* section (municipal tenement houses).

The Methodist Church is establishing a model *chowl* in Bombay with opportunities for sanitary living and for social and worship enrichment to offset surrounding temptations.

The Tata Iron and Steel works, realizing the need for safeguarding the family, has built 8,000 homes for employees.

India has laws against child labor, but even then children are exploited in small unregulated industries.

Studies made of the relation between prevaling wages and the buying power of the rupee indicate that the low-wage level necessitates many burdening debts for those who support families. Interest rates are exorbitant.

Because of the human values involved, the Christian Church has a clear and urgent summons to help. Although the Industrial Commission appointed by the National Christian Council in 1926 was able to accomplish little because it was ahead of its time, the Council is actively working and planning now. Christian colleges and Christian individuals are blazing trails of helpfulness.

Consecrated Christian workers like Mrs. Agnes Shaw, friend of women in factories, and Abraham Dutt Sirswal, untiring in his down-to-earth contacts with rickshaw pullers and other coolies, are exerting an influence in India which can never be measured. (See pages 59-63)

CHAPTER IV—WOMAN: THE BRIDGE

Woman: the Bridge or *Woman: the Key* (caption used in our Program Calendar)—each indicates the important place women have in building the New India.

Our writer describes a fine road outside a certain city of India. At the edge of the city it narrows into a miserable lane of ruts and dust. On one side of the road are institutions representing various phases of scientific advancement. Enter the village, on the other side, by crossing the road and going over a haphazard sort of bridge. Women there are quaintly lighting little clay lamps, living as people lived two thousand years ago. Crossing from one side of the road to the other takes one back that many years in the life of Indian womankind.

How build a bridge of understanding from one side of the road to the other?

In this particular case public-spirited city women went regularly to visit their sisters across the road, thus bridging the centuries and the circumstantial distance between city and village women.

Or, consider the symbolism—*Woman: the Key.*

In *Salute to India* by Hodge, one chapter is entitled "Women and the National Awakening." This quotation is given from the Simon Commission, "The Women's Movement in India holds the key to progress, and the results it may achieve are incalculably great. It is not too much to say that India cannot reach the position to which it aspires in the world until its women play their due part as educated citizens."

In the same chapter we read the words of Mr. K. Natarajan, veteran editor of the *Indian Social Reformer*: "The subject which most engaged our attention toward the close of the last century was naturally the education of women, for it is the master key which unlocks all the doors of progress." Mr. Natarjan speaks of the *master key;* the Simon Commission speaks of the *key to progress,* and Mr. F. L. Brayne, active in the field of rural uplift, proclaims, "Uplift the women and the village will uplift itself." We continue to read, "Wise statesmanship will surely pay heed to these voices. The present tides of political emotionalism will recede as India appropriates her birthright;

but the task of turning that heritage into a free, contented, neighborly and progressive state will depend to a large extent on the right use of the keys."

It is interesting to trace through India's history the progress of her women. Going back to the time of the Aryan invasion into this land of the Dravidian-speaking tribesmen, perhaps 2,000 B. C., we find evidence of a fair degree of liberty granted to women.

About 500 B. C. Buddhism was born in India. Women were at first excluded from religious practices, however, later an order of nuns was established.

The Moslems coming in the eleventh century A. D. gave fair recognition of women's legal rights, but bequeathed to Indian women *purdah* with its veil and seclusion. Forty million women in this one land suffer today from this baneful gift. What a waste of women power to society!

Stories of these wrongs to womanhood have been ridiculed in the Western world—purdah, early marriage, the unhappy Hindu widow, and the subordination of women which is sanctioned by both the Moslem and Hindu Scriptures. Yet, according to Dr. Hodge in *Salute to India*, Nationalists today stress the glories of the Indian womanhood of ages past. Pandita Ramabai, known as one of the world's greatest Christian women, quotes from Manu, "The wife is declared to be the 'marital property' of her husband" and adds, "Our Aryan Hindus did, and still do, honor women to a certain extent. Although the woman is looked upon as an inferior being, she is the queen of her son's household, wields great power there, and is generally obeyed as the head of the family by her sons and her daughters-in-law."

A non-Christian Hindu reformer pays this tribute: "The best result of Christian missions is the social emancipation of women." Christianity does grant a unique place to women. There is always danger that in a land predominantly Christian, non-Christian women will take their freedom and let it degenerate into mere license to do as they please. Our prayer is that the women of the New India may make of their increased freedom something beautiful and of service to others.

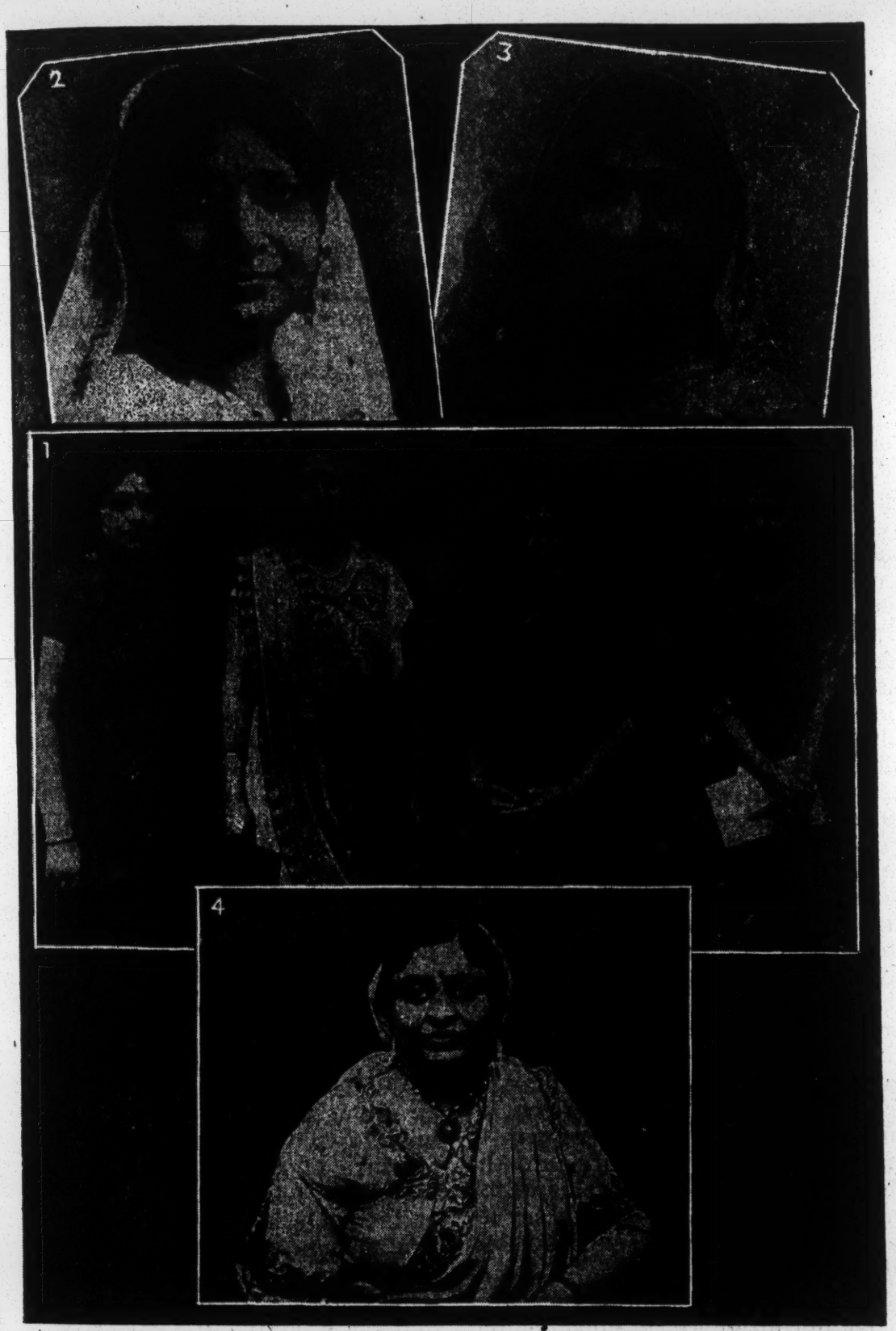
In thinking of the gifts Indian women may bequeath to their children and youth and to the New India, a playlet, *The Destiny of Mothers*, comes to mind. The theme of the play centers around a supposed conversation between Mary, the Mother of Jesus and Elizabeth, the mother of John the Baptist. Mary is weaving a robe for her Son which she wants to "be so beautiful that He will wear it on the day when He is proclaimed King of the Jews." Into it she weaves the prayer, dreams and hopes of a loving mother.

Mary says, "Elizabeth, wilt thou pray for me that I may love enough. It will not do for me to love as other mothers do—I must love for all time. When the crucial hour comes I must be strong. As I show courage in that day so will all mothers through the ages yet to come. . . . In each face I see the dream of what the mother would have her child to be."

Mary confides to Elizabeth the names of the threads she is weaving into this garment for Jesus: sturdy threads of Gratitude first, and close beside them delicate threads of Hope, then threads of Patience, Truth, Courage, Forgiveness and Love. These honored mothers seem to see a vision of the mothers of all the world—each one busy weaving and entwining into the souls of her children these worthy virtues.

A beautiful symbolism which we may apply to Indian women, asking them, "What are you weaving into the 'life-garments' of the New India?"

So, whether she would consider herself a *Bridge*, a *Key*, a *Weaver*—or just a woman doing the best she can, we may glean from the textbook



LEADING WOMEN IN THE INDIAN WOMAN'S CONFERENCE in Bombay 1930

Group—left to right: Mrs. Kamaladevi Chattopadhyaya, Lady Dora Tata, Mrs. Sarojina Naidu (President) Mrs. Hunsa Metha; 2. Mrs. Shafeeka Hamid Ali; 3. Mrs. 3. Mrs. Sushama Sen; 4. Mrs. Rameshawri Nehru.

the gist of what we might learn about women's work if we were in India today.

1. They work together to serve other women. Mention is made of the *Seva Sadan*, the Association of Service, active since 1908 in some city centers, training women to earn their own living and serve others; of experiments in the education of widows and the training of teachers; of activities in founding and maintaining institutes like the Lady Irwin College in Delhi for training in household arts and sciences; and of the organization in rural areas of the Women's Institutes or *Mahila Samitis*, numbering 250 now.

2. Christian women, especially, have led in modern movements in education. Tradition dictated that learning for girls, except that which was done in the home, was not for respectable families. Until one hundred years ago "female education was the child of no one but missionaries." Note the change: In 1941-42 India had 42,998 girls in upper high school classes; 11,659 in universities; 1,024 in medical schools, and 849 in graduate teacher-training colleges. Law schools drew 123, and one woman was enrolled in an engineering course. Women wage campaigns against illiteracy, especially among women, for "a literate man may mean only a literate individual but a literate woman means a literate family." From 2% who could read ten years ago, 5% of the women of India can read now. There may be various ways of interpreting the Indian proverb, "To teach a woman to read is like putting a knife into the hand of a monkey"—but let us watch women use the knife of literacy to cut away all kinds of superstitions and impediments!

3. Women are gradually but surely wielding influence in economic and social spheres as they increasingly become professional workers. Women have a large part in teaching, social service work, and in the movie industry. The latter has already become "big business" in India. Some films on social reforms stress temperance, rural reconstruction, the romance theme in marriage, etc.

4. Political leaders recognize the value of women in picketing and in Nationalist processions. Note many of Mr. Gandhi's most zealous followers have been women. Note the women of the famous Nehru family and their cheerful in-and-out of jail experiences! Indian women have the franchise, subject to certain limitations. But, at that, about six million women compared with twenty-nine million men, are qualified voters. A number of capable women grace with distinction public offices. "It is probable that in proportion to the number of educated women there are more women in public services in India than in America." The names of Mrs. Vijayalakshmi Pandit, sister of Jawaharlal Nehru, and Mrs. Sarojini Naidu are well known. The All-India Women's Conference and the National Council of Women are organizations that take the initiative in reforms that have become laws such as the raising of the age for the consent of marriage, the abolition of girl-dedication to the temples, and the revision of Hindu law to give legal and property rights to women.

Christian women stand out as pioneers in rural school teaching; as workers in remote rural dispensaries; as officers in women's church organizations; and in working efficiently with men for church and community welfare.

Among Christian women we would wish to know personally, one is Nora Ventura of Nepal warrior ancestry, trained in Lucknow High School and at the Isabelle Thoburn College. She is a splendid church worker, now doing Y.W.C.A. work. Perhaps many will recall the World Day of Prayer Service prepared by Nora Ventura. Another interesting Christian woman is Kamala Theophilus of the Telugu country in South India. The wife of a teacher in a theological seminary, mother of two sons, she

still finds time for community service.

Others might be mentioned including Pandita Ramabai and our own Mrs. Mary Samuel.

CHAPTER IV—YOUTH DREAMS AND WORKS

Older generations must ever be passing the keys to the future on to Youth. And, Indian Christian youth will, we believe, "bring new life to new tasks."

The chapter opens with the story of Krishna, the eldest son in a Brahman family. In after years he referred to his early home life as "godly" though of course not Christian. During his high school years several questions bothered him, such as: What caused the social and religious differences between men and women? Why was his mother of lower status than his father? Why did certain people step aside when he passed them on the street? Of course he heard the explanations of the traditionally higher place men had. And, he, a "twice-born" need not worry about untouchables paying the penalty for misdemeanors in a former life! These answers did not satisfy. There must be some flaw in Hinduism! Why should all of the Golden Age have been in the past?

At his father's request he studied Christianity in order to strike against its progress in the city. As he read the New Testament he realized the Golden Age really wasn't in the past. Christianity offered hope for the future. He fell in love with Christ and was baptized at the age of sixteen with the new name of Paul. Persecution followed. His parents took him away to a remote place, and tried to force him to worship a Hindu goddess. When his mother finally realized he would not give up Christ she laid her head in the dust at his feet. Funeral services were performed for him, because to them he was henceforth dead. However, years afterward there was a happy reconciliation. For years he has given his service to the Bible Society.

Such courage may seem strange to us in a land of religious freedom, yet there are many who pay a similar price when they take the *Christian Key.*

India has millions of young people of all types and castes, living in city and villages, who are constantly asking questions in their passionate quest for Freedom. Why untouchability when they find friends among outcastes? They plunge forward with reckless idealism toward national independence and are against anything that impedes its progress. Some go to prison, or even pledge to go to the gallows if necessary, to rid their beloved motherland of poverty, ignorance and backwardness.

Two million Indian youth volunteered for service in World War II. Many were illiterate villagers when they went, but not when they returned. Besides learning warcraft they were trained in citizenship, rural reconstruction, village crafts, cattle breeding, soil erosion, cooperatives, and in cultural subjects.

Army life meant better health. Because thrift was encouraged many soldiers had savings to put into good homes, land, marriage arrangements, good cattle, and other necessities. It is expected that they will take improvements into many remote villages, even as did the soldiers of World War I.

Young Indian women served in the war—more than 10,000 of them, in varied activities, including Red Cross, hospital service, canteen, and training specialists.

It would be interesting to know what impressions young Indians had of our American service men. We do know that there was comradeship between Indians and foreign troops. Missionaries and Indian leaders, Christian and non-Christian, established locations and Fraternity Clubs where "East met West" informally and enjoyed together Indian music, art, and drama. We are glad to say

that it was "among Christians that the *rapprochment* has gone deepest because it has been on spiritual foundations." Our author cites two interesting illustrations—one of an American soldier and an Indian schoolboy who were baptized together in an impressive Christmas service; the other, of six soldiers together answering the Christian call by volunteering for missionary service. Do you know American boys, who sensing the needs of India, are preparing to go back as doctors, preachers, teachers, agricultural or industrial missionaries?

Indian Christian youth are bound together through various international organizations as Y.M.C.A., Y.W.C.A., Christian Endeavor, etc. There is also a National Christian Council, with a fine youth secretary, Chandran Devanesen. Some active youth organizations have been at work a long time, such as the Sunday School Union founded in 1876, claiming today about 18,000 Sunday Schools, 30,000 teachers and 700,000 scholars. Boy Scouts, Girl Guides, and rural-life conferences, though not strictly Christian organizations, do set up new forces of community uplift. Young people help in adult literacy campaigns. One boy even taught his grandfather to read.

The Rural Christian Service Fellowship of South India provides opportunity for university men and women to serve Christian and non-Christian villagers during vacation.

The world vision of youth and the ecumenical spirit are evidences of new life. Note the Pauline touch in the story of Aziz, a Moslem convert, who not only became a Christian minister himself, but influenced his master, a British major, to follow the gleam of earlier days and become a minister also. (Pp. 97-99).

It is estimated that 16,000,000 young Indians are enrolled in schools and universities. Augustine Rally Ram says, "They are more at the thinking stage than at the doing stage. They are making up their minds." Most of these students are on the campuses of government and Christian colleges in India. Others are studying abroad.

In a bulletin entitled *India Sends America Her Students,* from the Committee of Friendly Relations Among Foreign Students, issued in October, 1945, we read of the new intellectual migration. The Indian government plans to send approximately 500 students per year for *each* of the three years beginning in the fall of 1945. Most of them will be graduate students, interested especially in technical and industrial training, with the purpose of returning home to do vocational teaching or actual industrial production—aims which contrast sharply with traditional Indian education. According to a communication just received from this same Committee on Friendly Relations, there were 197 Indian students "as per the census of colleges made in the fall of 1945. And 250 more are due on the West coast this week." The students are scattered throughout our land from Boston to San Francisco and south to Louisiana.

Think of the opportunity this student migration gives to America to help form the future India! They will meet problems here, not the least of which may be *housing*. They will bring cultural backgrounds and faiths that clash with American habits. Diet will be a problem. Other problems will concern meeting race and color prejudice, methods of study, and differences in every-day living customs. It is suggested that those who live in the vicinity of colleges and universities attended by Indian students find ways of being helpful Christian "key-friends" and hostesses to them.

More articles on the study will appear in succeeding Magazines. All of these special articles have been written by India missionaries on furlough

Program Suggestions

Key Symbolism: May be carried over from Worship Service into the Topics. "Keys" for invitations, posters, favors, etc., may be copied or enlarged from any style key. Write necessary data. Since theme is *India and the New*, might also write on the Key this quotation from Tennyson: "The old order changeth, yielding place to new . . ."

CHAPTER III — LABOR AND INDUSTRY IN INDIA

1. Review briefly. Whole chapter might be presented as series of "flash-charts" with comments added. Charts may be printed on cardboard or paper with black ink or crayon. Various persons may carry or wear charts in fashion of our picketing of unfair-to-labor establishments, only of course these charts will be constructive facts about industry and labor. As one carrying each poster walks, she pauses for audience to read and an interpreter to comment more fully on meaning of chart. Suggested chart material:
   a. What India produces (p. 42)
   b. Important dates in development of industry (pp. 43, 44)
   c. Indian ownership of public utilities (pp. 44, 45)
   d. Legislation favoring factory workers (pp. 45, 46)
   e. The objects of Industrial development (p. 49)
   f. Family budget (p. 57)
   g. Christians helping (pp. 58-63)
3. *Rapid-fire questions*, to be answered by one word: "*Yes* or "*No.*"

   At begining of program, suggest all listen closely, for sake of quiz at close.

   Here are a few of the many questions you might ask:
   a. Does India have trade unions?
   b. Is India a "debtor nation?"
   c. Do married women work in factories?
   d. Is India interested in scientific and industrial research?
   e. Does India feel she has no chance for industrial development?
   f. Is debt always a badge of shiftlessnes in India?
   g. Is the Christian Church concerned about Indian industry?
   h. Does Abraham Dutt Sirswal spend his time riding in rickshaws and abusing the coolies who serve him?

CHAPTER IV — WOMAN: THE BRIDGE

1. Chapter heading suggests "Bridge Program," Easily done, perhaps using miniature bridge, Indian doll in costume at one end, map of India behind, and a miniature village, or mud hut to represent village, at other end of bridge. Or, instead of doll have woman dress in sari, standing by bride, prepared to tell (as Chapter gives it) of what "she," representing the women of India, has done and can do to help her village sisters. Introduce program with story, pp. 64-66.

2. In keeping with our "Key" theme use this symbolism with topics: *Woman* as the Key to Progress; the Key to Modern Educational Movements; the Key of Influence in Economic, Social and Political Life. Christian Women — *special Keys*. Or you may make cardboard keys of any desired size, writing on each Key the topics suggested. Women, each with one Key, tell how Indian women are opening the New India with these keys.
3. Or, why not present the brief, two-character playlet, *The Destiny of Mothers*, either as a dramatization, or as a dramatic reading. (Write for *Religious Plays for Women*, by Various Authors, Meigs Publishing Co., Indianapolis, Indiana, 50c.) Then apply the symbolism of "Women weaving ideals for the New India" to Chapter IV. Some might wish to cut a large map of India from a gunny sack, since India has monopoly of jute, or use "calico" or "khaki" and in large letters embroider written words of virtues mentioned in the playlet, also the things mentioned in Chap. IV that women are contributing to the New India. Instead of embroidery, words may be printed on paper and pinned to map as each topic is discussed.
4. The Town-Forum plan, Panel Discussion, Round Table, etc., may be adapted for this chapter, or used in developing any of the three methods suggested above.
5. Some interesting Indian proverbs about Women—
   a. Money left in the hands of a woman won't last; a child left in the hands of a man won't live.
   b. The husbands of the talkative have a great reward hereafter.
   c. Money, land, and women are the root of a quarrel.
   d. A woman's word is like a bundle of water.
   e. A woman weeps because she is a widow, and perhaps a woman weeps with a husband living (has also cause to weep); but in their company a spinster also weeps.
   f. Without a housewife a house is but an abode of evil spirits.

CHAPTER V — CHRISTIAN YOUTH BRING NEW LIFE TO NEW TASKS

1. *Indian Student Speaker* — How fine, if one is in the vicinity, to have him tell what the youth of India are doing and what they want.
2. Highlights of chapter may be told briefly, made into a one-person monologue, or into a two-person conversation of question and answer.
3. See *In the Shadow of the Himalayas* (pp. 187-197) for a detailed description by Miss Emma Anderson of what our Church is doing to prepare boys for work in the New India.
4. Secure supplementary material from *Committee on Friendly Relations Among Foreign Students*, 347 Madison Ave., N. Y. The pamphlets, *India Sends America Her Students*, 5c and *Technical Trainees from Overseas*, 10c, are good. Use them as basis for group discussion of such questions as the "Influence of Indian Students"—"What Do They Think of Us?"—"What Can We Do to Give Them an Understanding of Good American Home and Community Life?"
5. The contents of Chapter V may be given as a series of impersonations, by—
   a. Krishna (Paul) (pp. 82-86)
   b. M. N. Roy, contents of letter pp. 87, 88)
   c. Indian ex-soldier, or WAC (pp. 88-94)
   d. Chandran Devanesen, telling of Christian Youth Work (pp. 94-97)
   e. Aziz (pp. 97-99)

ADDITIONAL SUPPLEMENTARY MATERIAL

1. *My Indian Family* by Wernher, and *Home to India* by Santha Rama Rau, available in most public libraries, give pictures of intimate family life in India.
2. *Salute to India* by J. Z. Hodge is a splendid addition to an India-book library. One good chapter is "Women and the National Awakening," which may be used with Chapt. IV of Textbook. Also good interpretation of political struggle. Interesting book to give men to read.
3. *Our Country Is India,* by Indian young people, compiled by Loeffler, is an excellent supplement for the study of Indian Youth. One section is written in dramatic form, pp. 59-66, and could be used as a three-person playlet.
4. *Fun and Festival from India,* by Rose Wright (Our Lit. Dept., 25c.) Offers fine suggestions for Indian Luncheon or party. Recipes, decorations, entertainment ideas. One song, p. 35, is a *Bhajan,* easy to teach for the singing.
5. *Tales from India,* by Basil Mathews, contains stories of young Indian Christians. Good to supplement Chapter V.

Strong Woman Bridges

By MISS JANETTE HOWLAND

THE new day dawning in India has its appeals to many women in that land and they are urged by political leaders to take active parts in picketing and processions. Some of Gandhi's most enthusiastic converts are Hindu women who, in days of "non-violence" demonstrations, marched proudly in all kinds of weather, picketed European shops, lay for hours on trolley lines, obstructing the traffic to the best of their ability, or stretched themselves out in college doorways to hinder entrance to weaker students who did not have the courage to come out on strike. Many of them had great enthusiasm for arrest and went to jail with great glee. In this sort of demonstration, one sees much misdirected energy and much to regret; but one cannot deny that the spirit for so-called "freedom" is in their hearts. Even the Moslem women, most of whom have lived so strictly behind the veil, are reported by their leaders to accept the Moslem League's decision to reverse their previous acceptance of the British Cabinet Mission's constitution-making-scheme to stay out of the proposed constituent assembly, and with their men, fight for an independent Moslem state.

The All-India Women's Conference is composed of leading women from all communities. Their text is worth recalling: "The Women's Movement in India holds the key to progress, and the results it may achieve are incalculably great. It is not too much to say that India cannot reach the position to which it aspires in the world until its women play their due part as educated citizens." This Conference is giving serious attention to the problems of educational reconstruction in the post-war period, the health of women and children, maternity and child welfare, the employment of women in factories and mines, and many like problems. It has also been instrumental in having many reforms passed into law.

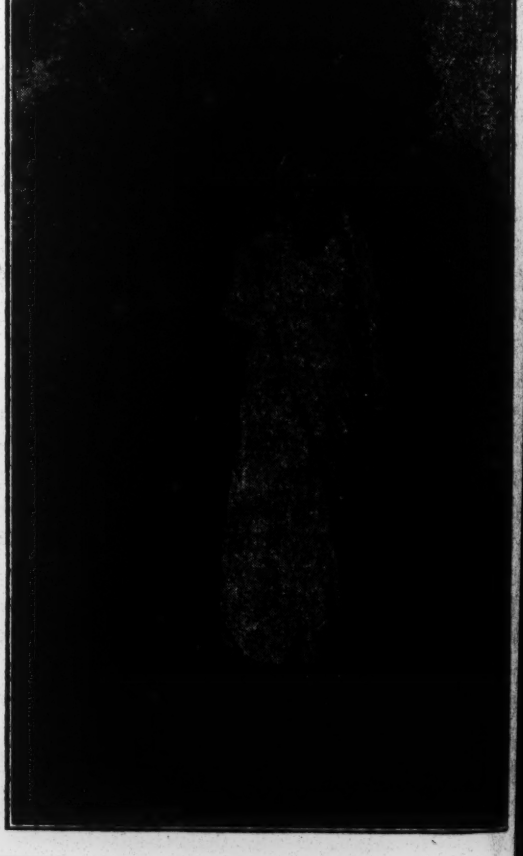
India does not have very many leading figures in public life from among her women. Mrs. S. Maidu, Mrs. V. Pandit, Begam Shah Nawaz, and Lady Maharaj Singh are probably the most prominent ones and the ones best known outside of In-

MRS. SAROLA DEVI CHAYDAHURI
A talented woman: Niece of the poet Rabindranath Tagore.

dia. But she has her thousands who are known and loved and honored in their own homes and communities. No small number of these are from among our Christian sisters in the Punjab. They may not make the show that many do, but in their own quiet way they live Christ which after all is what India needs most. I think of Mrs. Fazl Ilahi, the wife of the Headmaster of the Mission High School in Rawalpindi, and now a member of the Legislative Assembly of the Punjab from the Christian community. She is the happy mother of seven children, all of whom have grown into fine Christian men and women and have useful positions in the India of today, except the two younger daughters who are still in Medical College and hope one day to follow in their mother's footsteps and be lady doctors. Mrs. Fazl Ilahi has practiced as a doctor for many years and is constantly on call to those needing her skill and aid. In far away villages, we often meet women who have been to her and ask us if we know "Miss Mani" the name by which she is remembered to many of her older friends. They always tell how good she has been to them and end up by saying, "And she is a Christian."

Then there is Mrs. Jai Singh, the Bible Woman in Jhelum, who for many years since her conversion has given a faithful witness to her Lord in that city. She ministers with the Word of Life to many, many women who come to the Good Samaritan Hospital, and she has access to the homes of the rich and the poor in the city, with her message of comfort and love and hope.

And Miss Edith Williams is a charming young woman who has given many years of her life as the head of the Girls' Normal School at Sial-



DR. JASMINE CHAND

kot. A great many of our Christian young women have sat at her feet and learned from her own unselfish and beautiful life the things that make a teacher really great and worthwhile. She is very efficient and yet very sympathetic and understanding of her pupils. She was the president of the Synodical of the Punjab Church for some years and directed the Women's Work of the church with great credit.

In thinking of these women, one cannot omit Mrs. Raj Kumari Lal and Miss Bashir-nd-Din. These two faithful witnesses have lived and worked together in Gujranwala for many years. Each fall as the heat of an Indian summer wanes enough for them to live in tents, they take their camping equipment and go out with the missionaries into Gujranwala district and live and work among the people of those Punjabi villages until the heat of another springtime drives them home again. Raj Kumaris' years are beginning to tell on her and she cannot walk to the farther villages as she once could, but her prayers and her presence are a tremendous source of power in that camp. Alice, being younger, and having a bicycle, gets around more easily, and there isn't a joy or a sorrow among the Christians of that great district that she doesn't enter into. She can discourse most freely on the simplest things such as the cure for itch for the children as well as on the deepest truths of the Christian faith. Both of these women have a great zeal for getting the printed page into the hands of the Christian and non-Christian alike, and they have sold thousands of Portions of the Word.

MRS. RAJ KUMARI LAL

MRS. MARY SAMUEL

This just wouldn't be complete without Mrs. Mary Samuel, that real "Mother in Israel," for she is a mother to us all. During these later years, she has given unstintingly of herself and of her time and of her talents to the Bible Training School in Rawalpindi. And now, added to her already heavy load, is the re-

sponsibility of helping to care for her two grandchildren, the son and daughter of the late Dr. John Samuel.

There are so many others of whom one could tell, just simple, consecrated Christian women living for Christ in their homes and churches and communities. Probably none of them will ever do anything especially spectacular or fill any glaring headlines, but the thing India needs today is Christ and to see Him lived in the hearts of His people. And to really live Christ is the greatest contribution that Christian women can make to the India of today or tomorrow.

Mumtaz—A Jewel

By MISS MINNIE BEATTY

"Who can find a virtuous woman, for her price is far above rubies. The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life. . . . Her husband is known in the gates when he sitteth among the elders of the land. . . . She openeth her mouth with wisdom and in her tongue is the law of kindness. . . . Her children arise up and call her blessed; her husband also, and he praiseth her."

* * * * *

I met her when she came to our city in North India—the bride of a veterinary surgeon, who was a Mohammedan convert. From the day we met at that wedding reception, she and I were fast friends—the kind of friends who are frank one with the other and become closer friends—the kind whose presence in ones home gives joy every moment—the kind which gives one a vague idea what it will mean to be friends in the presence of the King when friendship will be purged from all selfishness. This is the kind of friendship which is rare and priceless. Let us call her Mumtaz.

MISS MINNIE BEATTY

Mumtaz told me about her father's conversion. As he sat on the long veranda of their home, scarcely winking an eye or moving a muscle, he finally made a momentous decision. Calling to his wife, he said, "Mother of Khalil, come and sit near me. I have a very important word for you." She came and sat on a low stool near the fireplace ready to give attention. "I have decided that I am going to make a public confession of Jesus Christ and be baptized." That was a decision which would certainly make a change in a well regulated Mohammedan home.

The mother quietly slipped away and was lost in thought. Has ever a mother of several small children been confronted with a weightier problem? Coming before her husband, she began to ask questions. "You say you are going to be bap-

tized? Have you not as head of the house a responsibility of a husband and of a father? If you become a Christian, what am I to do with all these children? We are not going to be separated. When you join the Christian church, take us with you. We shall be glad to go." What a happy family!

One by one, the children were sent to a Christian school and some of them became pillars in the church. One became a very successful pastor. Mumtaz was a teacher in a High School before and after her marriage.

Mumtaz and her young husband had a beautiful Christian home. It was a privilege to be there for their family worship. They made it such an event. One Christmas they insisted that I come in from camp and spend the Holiday week with them. I have never enjoyed a Christmas season more. Several Christian families joined in the festivities and in the fellowship which was ours.

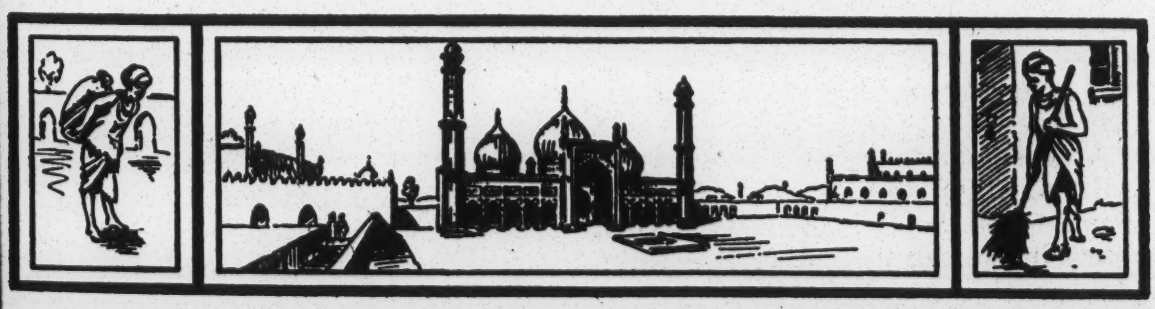
In a few short years when a baby son was still-born, Mumtaz passed away quoting the Twenty-third Psalm. Mother and child were laid away in the same coffin.

Her heart-broken husband told me some interesting details of their family life. When he started out to do his day's work, Mumtaz would place her hand on his head and pray thus: "Father, he is leaving me now. Take care of him and bring him back safely to me." Sometimes he would bound away saying, "Maybe I am not returning to you safe and sound." She would reply, "I have prayed for you, so you must return to me. Remember, I have prayed for you."

She spent a few weeks time with me in Abbottabad before her son was born, because the climate was better than where she lived. Her husband came one evening and took her home.

The grave of Mumtaz and her little son.

She made careful preparations for the coming child, yet she often insisted that her husband would call her "Mother," lest it might be that no one would call her "Mother." A few weeks before her home-going, she secretly ordered a motor for her husband, with instructions that it be delivered the day before Christmas. She had gone to be with Christ before Christmas and this was just another token of her love.



The Development Of Indian Women Through Education

By MISS FLORA J. JAMESON

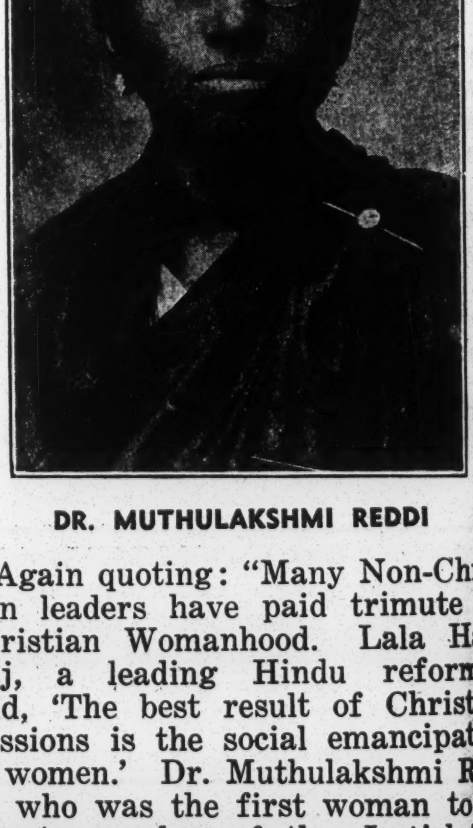
QUOTING from *India at the Threshold,* we find that a literate man may mean only a literate individual, but a literate woman means a literate family. We also read that in the decade 1931-1941 the increase of literacy among men in the whole of India was 60 per cent, but among women it was 150 per cent. Ten years previous only 2 per cent of the women could read but now more than 5 per cent can read.

Purdah, or the veil, which means seclusion of Mohammedan women, has been a great hindrance to her development. About forty million women in India are still subject to purdah. Begam Shah Nawaz is a striking example of what a woman can do when she emerges from her seclusion. She is a leading figure in public life and is known abroad. She has done her part in educational and social reforms. She has been a member of the Defense of India Council. She has also been associated with the League of Nations and has organized a woman's section in the Department of Information and Broadcasting in India.

Opportunities for women are fast developing and during the past war years, the desire of Christian fathers and brothers in service to have their daughters and sisters remain in school, not only through the grades, but also through High School was very keen.

A Missionary while travelling by train met a former pupil. Together they looked back over some stormy years in Boarding School and talked of many experiences of life. Suddenly the young woman remarked that the teaching regarding the tithe had always remained with her. She said, "I have not been able to tithe, as I have used all I could save to educate my brother. He is now in Medical College and when he completes this work, I am going to give my tithe to the Lord." As time passed evidence seems to point to the accomplishment of her heart's desire.

Many are the young Christian women who have lived simply that they might be able to send brothers through High School and sometimes through College.



DR. MUTHULAKSHMI REDDI

Again quoting: "Many Non-Christian leaders have paid trimute to Christian Womanhood. Lala Hau Raj, a leading Hindu reformer said, 'The best result of Christian Missions is the social emancipation of women.' Dr. Muthulakshmi Reddi, who was the first woman to be Deputy speaker of the Legislative Assembly of Madras, said, 'Th

women of India have been placed under a deep dept of gratitude to the several Missionary agencies for their valuable contribution to the educational uplift of Indian women.'"

Years ago when the writer was first in India, she found that Christian schools ranked highest in efficiency. During recent years there has been great development among girls and women of other religious groups. Government schools have developed and expanded rapidly and while they are able to better finance and equip their schools, yet no school can excel the Mission Schools in faithful and honest work, and in building up character.

An Inspectress of Schools, a Mohammedan woman, on her tour of inspection in one of our Boarding Schools, brought with her a Hindu teacher from the Government College. While listening to a geography lesson taught by a young teacher who had had two years training after completing her work in the Grade school, the Inspectress was overheard saying, 'This girl was trained in the Mission School at Sialkot. We have no Government training that compares with that." Even that inspectress had had opportunity of seeing the faithful work of Missionaries and Indian Christian women for she had attended a Christian School in her earlier years.

Again quoting: "The influences that have led Indian women out into modern life have been many and varied. First place should be given to the ministry and example of Christian women as it has been warmly acknowledged by many Indian men and women."

We thank God for the development that has been taking place through the years. Time was in the history of our Mission when children, especially girls, were paid to attend school, but as time has passed great changes have come. How great that change has been may be seen when we learn that there were in 1941-1942 42,998 girls in the higher stages of the High Schools, and 11,659 girls in the universities in the provinces of India. Medical colleges enrolled 1,024 women and 849 were in Graduate. Teachers' Colleges. In law schools there were 123 young women enrolled and one woman was taking the Engineering Course in Madras University.

Our Mission Schools surely show a great advance along this line. Once the district Missionary, as she went about the villages, begged the mother here and there (for it really depends upon the mother) to send her daughter to school. It has always been difficult to get the first child to enter Boarding School but when she would return for vacation, happy to have been in school, her influence often caused others to want to go, and sometimes that influence extended even to Moslems and Sikhs, but today what a change! The missionary is often sad when she must tell parents, who are begging for a place for their daughters, that there is no room in the school.

These young women trained in our schools go out into life and mingle with other younger women in Colleges and in professions. Those who go into homes are able to do much to bring about changes which show that another Christian home has been established.

A young Christian doctor, a former student in a mission school, when asked if she were happy in the lonely place where she lived and worked, exclaimed, "I could not remain in that Hospital where I worked and remain a Christian. True I received better pay in that place, but here there are many lepers who come for treatment; there are so many Christians who need help and encouragement, and so many who know not the Christ to whom we can give the message. Yes, I am happy —I was never so happy in my life."

We read that until the close of the

first half of the 19th Century female education was the child of no one but the missionaries.

What if the missionaries had not gone!

What a challenge to the Christian Church! "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

The Village Primary School

By MISS MARY KYLE

When thinking of primary schools in India one is reminded that the Mission school must be different from the non-Christian school. The Mission school belongs to the Lord Jesus Christ, supported by tithes and offerings given by His people. His Word is taught by teachers who love Him. These schools receive any pupil who comes, but they are maintained especially for the children of Christians.

In his *Salute to India* Dr. J. Z. Hodge writes, "If the church throughout the wide reaches of its membership is to commend Christianity as a way of life, and the Christian home is to exemplify the nobility and felicity of domestic life, it is essential that children of Christian parents receive a sound elementary and secondary education under Christian auspices. The incoming of backward races into the Christian fellowship lends emphasis to that plea."

We are often disheartened by the lack of interest shown by parents and children. The benefits of an education must be taught to parents as well as to children. One day, when I was pleading with a woman to send her boy to school, she said, "We cannot afford to send him." When I remonstrated, "It will cost you nothing, the school is free." She retorted, "That may be, but we can eat grain he earns by herding cattle."

Another cause of discouragement is that as yet many have not realized the need of regular attendance. When mother is busy it is so easy to keep daughter at home to look after the

MISS MARY KYLE

little children. Often Mariam herself finds playing with baby brother more attractive than the multiplication table. Frequently to go, or not to go, is decided by the children themselves.

It is true there are discouragements but the encouragements are much greater. Those who come with dirty faces and tousled hair soon learn to wash their faces and smooth their hair. In a group of children it is not hard to tell which attend school. Sparkling eyes and a neat appearance bear witness for them.

Before we had trained teachers the children studied aloud in order that the teacher might know they were working. In those days there was also a class of children too young to

be entered in school who were learning to sit! They sat hour after hour with nothing to do, learning habits which were hard to break when they became old enough for school.

Now all teachers are trained. We are indeed thankful for our normal schools. Our young women are trained in our own Training School at Sialkot. The men attend the Moga School of the Presbyterian Mission. Each year the Moga Training School takes a group of students to some mission district, where the boys help with the work of the village schools for two weeks. The work of the graduates who man these schools is also checked. We are always happy when they come to our district. The fellowship with the missionaries who come is appreciated, and our schools are better because of their coming. During their stay the students put on a drama on some phase of village uplift, which is always popular in the village.

The Secret.

Before the war when paper was cheap each school had paper charts made by teachers and pupils. After it became impossible to obtain paper some of the teachers used the space beneath the blackboards, making the charts on the clay-washed walls. As the children sat on the floor these charts were approximately on the same level with their eyes.

We desire that the school shall be such a happy place the children will want to come. One school with three fine teachers, has been very successful in this. The children like their school so well they come long before the bell rings. Each class has a small garden, which is well watered every morning by willing little gardeners. The children who come from a distance bring their lunches tied up in a piece of cloth as they do not have paper. These lunches are hung up in a tree to protect them from the many hungry dogs. One boy who attended this school was in my tent one evening after I had been working on accounts and reports. My ruler was lying beside my pen and pencil. He picked up the ruler and asked, "Whom do you strike with this?"

These village schools are recognized by the Government which gives aid in supporting them. The amount of the grant depends on the efficiency of the school.

Each year there is an inspection when previous notice has been given that the school may be ready. Between the annual inspections there are surprise visits to see the condition of the school. We are glad to have these inspections as they help to keep the school up to the standard.

In three of the boys' schools the assistant teacher is the daughter of the head teacher. This is a good arrangement, each is a help to the other. If one teacher has not done good work, both feel chagrin. On the other hand a good school is an honor to the family. In each school where there is a woman teacher she is expected to teach the girls to sew:

sewing is a required subject. At the annual inspection each class must present its work to the inspectress.

Have mission primary schools paid?

Many of our honored Christian leaders have started their education in a village school. As I think of our pastors and teachers in Pasrur and Badomali and other leaders there are few who have not attended a village school.

Many Hindus and Mohammedans also attend our schools. A Mohammedan who had attended a mission school gave this witness: "No one having attended a mission school can ever get away from the Bible teaching he received there."

One Mohammedan girl who had attended a mission school was married to a man in a distant city. When he was absent from home she decided to visit the Christian women as she had often done in the village. She was very sorry to find these women untaught. She taught them Bible stories she had learned in school. The women begged her to come often. She explained that she could slip out only when her husband was absent. She advised them to contact their missionary and ask for a teacher. This they did and had their desire to learn through a Mohammedan girl who had herself been taught the words of the Book of Life.

The John And Jane Denham Memorial High School

By MISS WILLA M. RAMSEY

For weeks, even months before the beginning of the new school term in April, the Principal of the John and Jane Denham Memorial School gets letters of application from parents who wish to put their girls in school. In recent years there have been so many wishing to come that we have had to take only the most promising applicants and turn the rest away. We have used every available space even leaving beds on verandahs when rooms used for dormitories overflowed. A family of one hundred and thirty-three boarders is rather a large one to look after and besides almost as many more come from their homes in Pathhankot City to attend school.

Yes, we have a crowded school and it is the same everywhere. India has changed her mind in regard to the education of girls. Now many of all religions are wanting to educate their girls although Christians were the pioneers and still lead in the proportion literate. I suppose we have a right to be proud of that but we must not become complacent and think we have achieved for we haven't. Even yet only fifteen Christian girls out of a hundred can read and write and less than five non-Christians. Within the next few years Government is going to launch a program of education that aims to make India literate in forty years but that will be merely a secular education and what India needs is Christ and Christian education. Our aim in our school in Pathankot as well as in every other Mission school, is to lead each girl whether from Christian or non-Christian homes, to know Christ as her Saviour and to train her so that she will be able to lead the abundant life that Christ wants us to have personally, in the home, in the community and in the Church.

In trying to accomplish this we of course do put great emphasis on the teaching of the Bible. The girls have Bible class the first period every day and we have morning and evening prayers. On Sabbath we have Sabbath School and church and the girls

have their own Christian Endeavour, Missionary and Temperance Societies. Each has its own officers and the girls conduct their own meetings and in this way learn how to take charge of a Christian service. Realizing that the training girls receive in Mission schools is far superior to that in Government schools, non-Christians are often willing to risk their becoming Christians in order to have them in our school. They hope the home influence will counteract the Bible teaching and Christian training. Our hope and prayer is that the Seed sown will bring forth fruit in their lives.

Along with this Bible training we also teach them that Christianity is practical and is to enter into every phase of their lives but does not in any way hinder them from having a good time but rather brings greater happiness and joy into their lives. Visitors to the school often remark about how happy the girls seem to be and they are. We have a very nice playground and they take keen interest in sports and frequently win in inter-school games. Once in a while a teacher takes a class out for a walk but other than that they see little of the outside world and the school is just a little world all to itself. Since I have been at home I have wondered how American school girls would like living with as little outside interests as our Indian girls have. We try to keep them informed as to what is going on in the world through the newspapers and the current events class but there is nothing in Pathankot to take them to so we just have to provide whatever entertainment they have. When I was at home ten years ago I bought a moving picture projector. I don't know anything I have ever had that has given as much pleasure to others as that has. The Government of India has some educational films that I could borrow when I could arrange to get them from Lahore, a hundred miles away and if I had the money I could rent films from Rev. Ferger, a Presbyterian missionary who has a film library. After a busy week of

Pathankot High School girls going to Church

school work (and their time is very full), the girls would often say, "Please show us pictures." Most of the time I would have to tell them that I didn't have any new ones and then I usually heard, "Well then please show us your family." I had about two hundred feet of film that I had taken of my family and they never seemed to tire of seeing it. Sometimes they would come and beg me to send for a rented film and promise to give me two cents each out of their pocket money. They got thirty-three cents a month out of which they had to take their Sabbath offerings, buy soap, stationery and stamps to write home each week, pencils and any other little extras they wanted, so they really wanted pictures when they were willing to give their precious pocket money for them.

Once in a while some girl is fortunate enough to get a box from home. She usually has a "Have Some," as they call a little party where they offer candy or something to their friends asking them to "have some." Also sometimes a class will ask permission to have a party in honor of their teacher's birthday. They are born actresses and are very fond of having dramas and are never happier than when they are practicing for a Christmas or a Literary program.

I haven't mentioned their school work. They have plenty of that to keep them busy. Since English is the medium of instruction in the High School classes even those in the lower grades where they do study more in Urdu, must study hard to be ready for the much more difficult work of the High School. We have a staff of twelve loyal Indian teachers who help us in every way and take a keen interest in each girl. All of these are Christians and many of them are graduates of our school who after completing their normal training have come back to help pass on to other girls the high ideals of the school.

A DAUGHTER OF INDIA SPEAKS

I beg of you not to set aside lightly the claims of your sisters; not to turn a deaf ear to a voice which, though seemingly weak to-day, is daily increasing in and fully conscious of its strength; not to regard women any longer as the mere appendages of man, not to listen to time-worn arguments that freedom of woman means the disintegration of the home or society. There can be no real progress for our land with one half of its members struggling to find a place for themselves—but with men and women, bound together in a common service of love, there ought to be a glorious future for her.

The ethical idea of womanhood must be one that will reconcile the individual rights of women as full persons in a democratic state. It is our bounden duty to see to it that our vehicle of state is in smooth working order with all its parts of equal strength. Women's work in the world is in great measure a different work but there is much that we share in common with men. Let us learn aright that we are indispensable the one to the other and let us see to it that the ideals of the woman's movement find their early and proper fulfilment so that the children of tomorrow may enter into an inheritance of which they shall be proud—a new India in which the spirit of mistrust, the desire for class or community domination shall have been driven out by the spirit of Reverence and Love.

Amrit Kaur

Daughter of Raja Sir Harnum Singh; Sister of Raja Sir Maharaj Singh; Cousin of Miss Mangatrai.

Worship Service

For Program Study: Keys for Christian Service

Worship Theme for Year: Using the Keys

By MRS. S. B. COPELAND

November—The Key of Obedience. "The Lord our God will we serve, and His voice will be obey." Joshua 24:24

Play without announcement B.S.H. No. 248—Trust and Obey.

LEADER: Just as children try to substitute something more pleasant and easy for prompt obedience to parents, so do Christians, young and old, attempt to find an easy substitute for obedience to the commands of God and the precepts of His Word. In vain we look over the key-ring for "something just as good," but other keys will not open this particular door. So many different keys have been tried in the lock of the door marked "Peace," but they seem to fit only those leading to anarchy, self-assertion, tumult. Until statesman find the Key of Obedience to the laws of God, there is scant hope for the peace of the world.

B.S.H. No. 137.2

LEADER: The root meaning of obedience has "attentive listening" in it. Our pleas of ignorance as to the meaning of a red light at the crossing will not save us from paying a fine. The fact that we hadn't heard about the illegal aspect of parking beside a fire-plug will not move the judge nor reduce the fine. At our own risk we decline to listen attentively to God's law in order that we may obey it. Together let us recite the Ten Commandments, and reflect on how carefully we have been obeying them. (Exodus 20:3-17)

B.S.H. No. 137:1, 3

LEADER: We shall now read brief admonitions and commands given by Jesus: Matt. 5:16, 38-42, 43, 44. Lu. 12:15 John 13:34, 35 Mk. 10:9; 12:17 Let us now give others spoken by Jesus or by the Apostle Paul: e.g. "Be kindly affectioned one toward another. Recompense to no man evil for evil. Overcome evil with good. Follow after the things that make for peace. Watch ye, stand fast in the faith, quit you like men, be strong. Let not the sun go down on your wrath. Pray without ceasing. Be not weary in well-doing," etc., etc. (These may be given spontaneously or after preparation.)

LEADER: Obedience can come as the result of fear, or because of love. One of life's pleasantest experiences is to feel that children obey, not because they fear the punishment which may be meted out, but because they love their parents. A 17th century writer speaks in language similar to that which young people use today: "True obedience," says a Mr. Adams, "hath no lead in its heels." And a contemporary of his insists that obedience should be "lively and fervent." Ps. 112:1.

B.S.H. No. 248—use all the verses, but sing the Refrain only at the end of the last verse.

PRAY that we may learn to obey God's laws because of our love for Him; that the Church may try to interpret God's laws to the world through pulpit and pew; that nations may realize the futility of working for peace unless they are willing to obey God's laws in the making of the peace.

News From Afar

Egypt

MRS. W. B. JAMISON, Editor, Tanta, Egypt

"WHAT SHALL I DO NOW?"

By RACHEL TRACY SEIVER

For many an Egyptian girl, school days end at the time she finishes her primary education, which is about equivalent to our eighth grade teaching at home. Thus many teen-age girls find themselves "sitting at home", a very prosaic aftermath to their busy school days. To meet this need, girls' clubs have been started in many places, and have proved an answer to the question, "What shall I do now?"

The club in Tanta meets in the Bible Training School, where the rooms used by the school in the morning, easily adapt themselves for club use in the afternoon. There is ample equipment for work and recreation, which helps to make the club attractive and useful.

It is the fashion now to study English, and this is the study the club girls asked for this past year. Some girls were just beginning. Others had had some language study in primary school, so various classes were arranged. One of the town girls, a graduate of our secondary school, volunteered as a teacher, also one of the Bible teachers and two of the Bible School students helped on the teaching staff.

In addition to English, Bible lessons were given. The girls learned many scripture verses during the course of the year and our prayer is that the Holy Spirit will continue to bless the Word in their hearts. The interest of the non-Christian girls was particularly manifest and they were always the first to respond when memory verses were called for. A New Testament was given to each of the non-Christian girls. Pray for them that Christ may be revealed through His Word as their Saviour and that they may accept Him.

A course in dress pattern designing was provided and how eagerly the girls entered into this. They were very proud to bring the dresses and other garments they had made, to the club to show how they were applying their lessons. All the members of the family benefited, for often a shirt for father or brother, or a dress for mother or sister was the product of this new knowledge.

Because these girls will some day be homemakers, a course in home hygiene was given. It is hoped it will be applied. A few lessons were taken up in telling the story of the home life of a Christian family. The girls were fascinated and said, "Do people really live like this? Is this story true?" Love, sympathy, mutual help, and Chirstian consecration of life were so new and strange to them.

The interest of the girls in the club was shown by their regular attendance and application to their lessons. These clubs give a splendid opportunity to keep in touch with our former school girls and bring us into contact with girls from other schools. Most of all we appreciate the privilege of bringing the truth of the Bible to these girls, for soon they will be busy in their own homes and will not be free to come and go as they are now. This is our golden opportunity with them. Pray that the Lord will give us wisdom as we teach them.

The Sudan

MRS. RIED F. SHIELDS, Editor

NEW WORK IN DABAGA

By MISS MARY J. McKNIGHT

One morning in the home of Om Dig-dig one Fatma was waiting for the teacher. I happened to be with the teacher that morning and so the request was addressed to me.

"O honored lady we want you to come to teach us."

"Where do you live?"

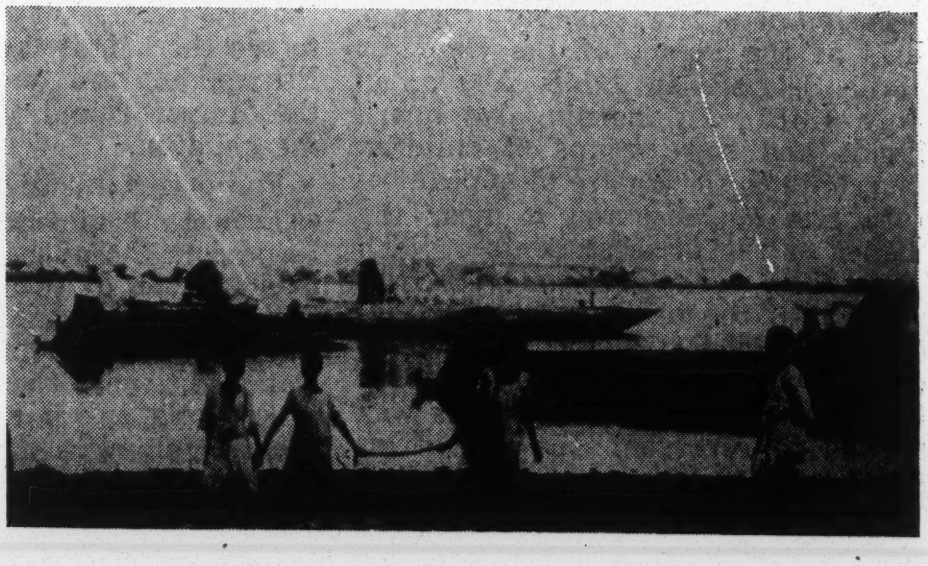
"We live in Dabaga."

"But isn't that too far for the teacher to walk?"

Om Dig-dig spoke up—"Yes it is a little distant."

So I decided that while the teacher gave the lesson there I would better go and see just how far it would be. We got in the car and went to Fatma's home. Dabaga proved to be a very near suburb—only a half mile from the edge of the town but surely too far for any teacher to walk from any place she was then teaching. There were two others in the house with Fatma who also wanted lessons. So I told them there were only about six weeks before the summer vacation. But if they could find among their neighbors at least a half dozen others who wanted lessons after vacation we would try to arrange to have a teacher spend one morning a week out there.

When we began work again in September I took Sara and we went one afternoon to see what report they had. They had scarcely given the ordinary greetings when Fatma exclaimed, "They did come." From the tone I knew that they hadn't been sure that I wasn't just putting them off last spring. But they had mentioned lessons to some of their neighbors and said that there were five others they thought would take lessons. We do not consider eight quite enough for a morning's work but I said we would come a few weeks and see what would develop. Very likely there would be others. Since it seemed there wouldn't be many I suggested if they were willing to come together in one house this teacher could teach them the "frame" embroidery. It is so called because the work is done by count of thread and the cloth must be stretched tight so that they can see the "eyes" of the cloth. Every stitch of the design is three threads of the material up or down, forwards or backwards. The frames are rather like minature quilting frames, about two feet square with their own legs to support them high enough for the girl to sit on a low stool with her knees under the frame.



Omdurman—near the Bridge

The first time the teacher went, there were ten who wanted to read and they all wanted to learn the embroidery so they would gather at Fatma's house. The next week the teacher came in with the report that there were eight in that house and eight in the house of a bride, who because she was a bride could not go to the other house. That would make two good classes so I arranged with a poor woman who has been divorced to go along to teach the embroidery. She also is Fatma. She has three little girls and is not willing for the father to have them but has not been able yet to get support from him for them. She was educated in the English Mission school and is among the few here in Medani whom we teach in the homes who are willing to read some portion of the Bible for their reading lessons. She is reading the Gospel of Mark.

In a few weeks time both rooms were full of the embroidery frames and there were nineteen girls reading. Of course all of them get a Bible lesson. I'm told that Miss McIntyre used to teach out there but after so many of the girls got married there were not enough to justify going. One girl of fifteen or sixteen said that the teachers had come to her home but she was too young at the time. For all of those who are teaching I'm sure it is their first and only contact with Christianity. What a responsibility for this young girl who is their teacher. Sara is just twenty and is engaged. This is likely her last year as a teacher. She is very popular with her girls because she is very friendly.

Won't you help her make this year count, not only in this new place but also among those whom she has been teaching for two years, by remembering her in prayer from time to time.

There are other places we could soon have similar classes but we haven't the teachers. Pray also for the Christian girls that may be willing to serve Christ by teaching their Muslim sisters.

Ethiopia

A GREAT DAY FOR ETHIOPIA

By MRS. DONALD DAVIES,
Addis Ababa, Ethiopia

The official closing of the Government Schools in Addis Ababa was the occasion of a very splendid program, held at the Palace of the Emperor Haile Selassie, in Addis Ababa, on July 18th. All morning we heard bands and saw groups of children marching to the Palace to appear before His Majesty and to hear the names of the prize students of each class from each Government School read. All the teachers of the Government Schools were there, also other guests, and representatives from each mission. Dr. Davies was invited to represent the American Mission.

In the huge reception room at the "Old Palace" we were seated, while hundreds of boys and girls stood in the outer room, waiting to be presented by schools to His Majesty. The Director of Education, Ato Emmanuel Ephriam was in charge of the program, and it was a real thrill to see the bright faces of the young Ethiopians, and to see the interest the Emperor and Empress took in the children.

For prizes, all the children received books, from the hand of their King, but the older ones received a Bible as one of the books. Just recently Dr. Donald Barnhouse, of Philadelphia, brought a new photostatic edition of the New Testament to Ethiopia, and it was copies of this book which were distributed to the older children. What a great blessing

(Continued on Page 96)

A Consecrated Art—An Appreciation

By MISS ELIZABETH R .BALLENY

That the teaching of music can be a real missionary vocation has been demonstrated by Miss T. Ulrica Liggitt, who has just retired after many years of service as a teacher and superintendent of music at the P.M.I., Assiut. With an intense love of music herself she combines the power to communicate it to others, and due in no small degree to her enthusiasm and patient work a generation of students and alumnae has arisen who will carry into Egyptian circles an understanding of the music of the West and a capacity to develop the musical types of their own country.

Miss Liggitt's pupils were encouraged to look on music as God's gift to be used for the happiness of the home and the advantage of the community. The quality of her piano teaching may be gathered from the fact that one of her pupils who went on to a French conservatoire was told by her professor, "You have been taught by a very good teacher." And a friend wrote the other day after attending her last pupils' recital at the P.M.I., "She is a wonderful teacher, and the girls' musical appreciation of what they played was remarkable." Always on the watch for persons of special musical ability who might be within reach, Miss Liggitt arranged concerts from time to time at which good music was heard in the school auditorium and greatly appreciated by the Egyptian community.

My special pleasure was to watch Miss Liggitt conducting, which she did with quietness, ease and perfect control. Sometimes it was a mass choir of students singing before thousands of people at Commencement, sometimes her alumnae chorus giving part songs at smaller gatherings. She had the power of infecting others with her own confidence and enthusiasm and of persevering under difficulties. I remember in particular a performance of part of "The Messiah" which seemed to some of her friends too ambitious a project for the forces at her disposal. The Assiut community—American, English and Egyptian—at that time possessed several very good voices and all were pressed into service and kept hard at work practising. Nervous forebodings made no impression on Miss Liggitt, and the result was a notable success. The performance was given in the preparatory School Chapel before a large and reverent audience. Egyptians are naturally responsive to religious emotion, and it was a revelation to most of these present that music could so express the highest religious feeling.

MISS T. ULRICA LIGGITT

Besides her contribution to the development of music in Egypt, Miss Liggitt has left the impression of her amiable Christian character and sunny disposition on a large circle of pupils and friends. They will follow her with their loving regard, and will wish for her opportunities to further the interests of Egypt in American musical circles.

Miss Liggitt will be associated with Ezel school, Ezel, Kentucky.

MRS. JOHN P. WHITE, Editor, 6309 Kentucky Ave., Pittsburgh 6, Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh 21, Pa.

COVENANT ENGAGEMENTS

"I flee for shelter to the blood of Jesus and His everlasting righteousness. I offer myself up, soul and body, unto God the Father, Son, and Holy Ghost. . . . I take a whole Christ, with all His laws, and all His crosses and afflictions. . . . I will live to Him. I will die to Him. I will quit with all I have in the world for His cause and truth. . . .

"Lord, upon these terms I renew my covenant this night. I take heaven and earth, angels and men, sun, moon and stars, the stones and timber of this house, to witness that upon these terms I give myself away —in body, soul and estate, all that I am or have in this world, unto God, Father, Son and Holy Ghost."

There were sixteen young men and women who stood on the platform in the tent in New Wilmington the night of Friday, August 9th and made a dedication similar to the one above made August 26th, 1708 by Ebenezer Erskine in Scotland.

Different you say? No, not different. These young people in phrases that were not exactly the same, said the same thing, that having accepted Christ as Saviour, they take the whole Christ with all His crosses and afflictions to live to Him, to die to Him, to quit everything in the world for His cause.

It was a wonderful experience for several hundred young people to walk and talk and play with these valiant soldiers of the cross, who after all were just common people like themselves only with this difference dedicated to special service.

Several young people, in the quiet of their groups, took Christ as Saviour and some already Christians dedicated their lives in a new covenant.

Missionary women of the church, why should not we, who are in the vanguard of Christian service make a like consecration?

ATTENTION PROGRAM COMMITTEE

Our supply of Program Calendars has been exhausted, and there will be no re-print. For a complete outline of the W.G.M.S. program for 1946-47, refer to the *February* 1946 issue of the Magazine.

A WORD TO LITERATURE SECRETARIES

Have you tried our Literature Secretary's Record Book? It provides a most convenient and efficient method of keeping names and addresses of subscribers to the Magazine, along with expiration dates, which is so very essential.

Instructions as to its use go with this little book, and it sells for only fifteen cents. Send your order to-day to

Mrs. Ralph H. Arnold, Treas., Pittsburgh (21), Pa.

Mrs. Thomas H. Newcomb, Secretary, Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

"FOR LIFE"

Our Lord said, "I am come that ye might have life and that ye might have it more abundantly."

The women of the United Presbyterian Church are among those who have had every opportunity to know and experience this "abundant life" in Christ. There are no great obstacles put in their way to hinder them from openly accepting Christ as their Saviour, such as the women of Egypt and India have to overcome. Many of the blessings we have are ours because of the Christian way of life. We have so much for which to be thankful. We should show our gratitude by giving that others may know this Christ of the "abundant life."

As we approach this Thank Offering season it might be well for us each day to sing, "Count your many blessings, name them one by one, and it will surprise you what the Lord hath done." If we truly count our blessings there will be Thank Offering boxes full to overflowing to show our gratitude.

In addition to this thought why not make yourself or some one else a Life Member of the W.G.M.S. You may do so by the payment of twenty-five dollars for a Senior Life Membership or ten dollars for a Junior Life Membership. The money which is received in this way is invested in a separate fund, and with the addition of the accruing interest is held for some especially needy work not taken care of through the regular funds.

This Life Membership Fund from the beginning in 1886 until 1912 totaled $15,000.00 and was used to purchase the land for the Girl's Boarding School in Tanta, Egypt. Both Senior and Junior Life Membership fees for the two years following were used to help in the erection of the building for the Girls' Boarding school, known as the Mary Clokey Porter School. Through the years this school has stood as a witness to the Christian way of life in a great Moslem stronghold.

About the year 1915 when the Board found it necessary to enlarge and equip Tanta Hospital it was decided to use the Life Membership fees from the 1915-16-17 Thank Offerings including the Junior Life Membership fees for the same period. Thus through the Life Memberships of many, the bodies of those who were physically ill have been healed and many have found "abundant life" through Christ.

According to the testimony of one who has served in Tanta Hospital, the medical work of our mission is one of the most acceptable and effective ways of testifying for Christ, and combating Mohammedanism.

At the New Wilmington Conference in consultation with those who have been in charge of this work in recent years we were told of the need now for enlarging and better equipping this hospital especially so if we are to send out an additional doctor or doctors to this place. Is it possible that again we may be able to meet this challenge through Life Membership funds? Will you consider the possibility of making yourself or some one else a Life Member of this splendid organization of Christian women. In so doing you

will not only receive a blessing yourself, but will be "laying up treasure in heaven" by helping some one else to find life which is life indeed. Through a Life Membership in the W.G.M.S. you will be helping some one to Life Membership in the Kingdom of Heaven.

Let us approach this Thank Offering season in prayer with a new dedication of our lives, and a new consciousness of the world's physical and spiritual need.

The following verse from Colossians will be our Thank Offering meditation for this year. "And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful." A worship service entitled, "Be Ye Thankful" has been prepared for use in your society or church service at the time of the Thank Offering. Also invitation cards, a sample of which has been sent to your society, along with a catalogue of supplies. Any of these materials may be ordered through the Thank Offering Department of the Women's Board, 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

"There is a magic power that transforms the prayer of thanks into coins, the coins into spiritual power, the spiritual power into redeemed souls."

Let us give thanks through our prayers and gifts that others may have life, and may have it more abundantly.

Mrs. Thomas H. Newcomb,
Thank Offering Secretary.

A GREAT DAY FOR ETHIOPIA

(Continued from Page 92)

to Ethiopia, to have the New Testament put in the hands of the youth of the land! Some boys from the Priests' School, received copies of Crudens Concordance of the Bible.

It was a very colorful occasion, with bright banners and flags from the various schools, most of the children in new white clothes, but the most impressive part was the strides which have been made in state schools, both in Addis Ababa and in the provinces. There are several secondary schools, with many boys enrolled and every boy wanting more education. How we hope our mission will be able to fulfil its desire to provide a Christian College for some of these young people.

Viewing this interesting scene, with most of the Addis Ababa officials of the government present, the King and Queen on their thrones and the king's son at their side, one could better picture that great day in Heaven, when the King of Kings will present trophies of His grace to His servants. As it was here, the Book, the Holy Word of God, will doubtless be There, for Jesus said, "My Word shall not pass away." And in that day the King will say, "Well done, good and faithful servant" to those who will have overcome the obstacles, passed the examinations, and "made their robes white in the blood of the Lamb."

Ethiopia shall soon stretch out her hands unto God . . . . O sing praises unto the Lord, Ps. 68:31, 32.

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.
Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Miss Grace Vincent, Matron Frenchburg Dormitory.

A WORD OF FOUR LETTERS—T-A-C-T

Business of any kind waxes or wanes largely on the *tact* displayed between employer and employee; between salesman and customer. This also applies in the field of education, of religion or what not.

The dictionary says that "tact is a nice discernment of what is appropriate to do or say in dealing with others without giving offense." It is possible that much failure is due to a wrong approach or an impetuous or careless word.

One of the necessary accompaniments of a successful missionary society or other church organization is tact by leader and every member. Some people seem to be proud of having a reputation to "speak their minds"! They are sure that it is the "honest" thing to do! There is no hypocrisy about them for do they not let any and all know what they think! It has been said that, "It is all right to *say* what you *think if* you *think before* you *say* it." The great danger from the type of honesty referred to above is that the damage done may not be overcome.

Once a rather brilliant and cultured woman was involved in an incident that any one would class as void of tact! She had taken several guests to an exclusive reception. The guest speaker was of the company. After the meeting the speaker was bidding farewell to these friends. He turned to one of them and said, "You are a member of the organization?" Instantly the hostess exclaimed, "Oh my, no! Only the *best* women of the community belong!" Imagine the feelings of the guests and the embarrassment of the speaker!

One has said, "In practical everyday life, tact towers far above talent. Talent, without the mellow winning influence of tact, would be like a sturdy forest oak stripped of its luxurious garment of green to shelter the weary travelers from the pelting rays of a summer sun. Tact removes or surmounts most obstacles."

We of the Church are in a business which requires much tact, seeking to maintain harmony where an unwise comment or critical word may disrupt an otherwise fine fellowship. Selfishness and prejudice are two deterrents to tact. If Christians indulge in self-expression which may hurt a fellow Christian, a great and lasting injury may be done.

These are days when peace is very much desired by all thoughtful people. One straight road to it is—TACT—real thought for others. Tact is not just careful acting, but an in-

ner discernment which lies back of it. It is a matter of the heart, whether of the individual or the nation.

"If you have harmony in the heart, you will have happiness in the life;

"If you have happiness in the life, you will have peace in the home;

"If you have peace in the home, you will have peace in the nations;

"If you have peace in the nations, you will have peace in the world!"

Tact is a valuable asset, a necessary conciliator, a friend in need!

A NEW Y. W. SPECIAL WORKER

Last month we introduced to our readers two new workers, Mrs. A. C. Peoples and Miss Ruth Elta Findley. This month Miss Grace Vincent gives an interesting account of some of her activities these past years. But she will speak for herself.

Keota, Iowa

Dear Friends:

I have been asked to tell you a bit about myself. . . . My early life was spent on a farm in the "tall corn" State. On the Sabbath, it was the natural thing for the entire family to pile into the carriage and drive the three miles to attend both Sabbath School and preaching services at the Keota United Presbyterian Church.

After finishing High School, I took my college work at Iowa State Teachers' College, and then taught in the public schools until I received an appointment to teach in the Maunaolu Seminary, a Mission boarding school on the beautiful island of Maui, Territory Hawaii. Here for three years I taught girls of various nationalities —Hawaiians, Chinese, Japanese, Filipinos and Portuguese.

Returning to the mainland, I next went to Oklahoma where I taught Indian boys and girls in the Dwight Indian Training School under the Presbyterian Board. While here I was offered a teaching position in our Luxor Girls' Boarding School in Egypt, and sailed the following fall.

In Luxor my work was with Arabic speaking girls of high school age who had had some English every year of their course. Can you imagine our American high school children studying such books as—"Idylls of the King," "The Man Without a Country," "Tales of Shakespeare" or "Child Nature" or "Normal Training," and writing out lesson plans in a foreign language as these Egyptian girls did?

Now I am in the midst of packing and doing last minute tasks for in two or three days I expect to be on my way to our Frenchburg school.

I should like to thank the young women of our United Presbyterian Church who are making it possible for this mountain school to have a dormitory matron. I have never before had a full time matron's responsibility, and I realize there will be many things for me to learn. I covet your prayers that I may be given strength and wisdom and patience to carry on for the Master the work which you are supporting.

Very sincerely yours,
Grace Vincent

YOUNG WOMEN'S SPECIAL COLUMN

Proctor Hall, Y.W.C.A.,
June 20, 1946
Darjelling, Bengal, India.

Dear Young Women of the Home Church:

I have not been very faithful about keeping you informed about your Special Work in the Pasrur Boarding School. Now, while I am on vacation in beautiful Darjeeling, I have a good opportunity to write to you. I *say* I am here on vacation! That needs a bit of explanation. Perhaps you know that I was due to start home on furlough in March. I had everything packed then, and even had my ticket bought to travel down country to sail, when word came to "wait" . . . and wait I have done ever since! There just seems to have

been no passage available. Finally, when there were such repeated delays, it was decided we would better get out of the heat of the Punjab and come up to the hills for rest and refreshment. Since our work at Pasrur was already turned over to Miss Jean Black, it seemed the wisest thing to do to begin to enjoy furlough, even if it had to be spent in India! Of course, it is a great disappointment to have to wait so long, but we have much for which to be thankful. Thus we keep busy and happy up here in this beautiful place.

When we left Pasrur, we thought we were due to sail from Calcutta on June 17th. However, upon our arrival there, we were informed that that ship has been cancelled, and the next sailing scheduled is July 17th on the U. S. Transport, "Marine Lynx." When finally and actually we get on a ship and started howeward, we shall be most thrilled. (The Marine Lynx arrived August 25.)

Here in Darjelling Mr. and Mrs. Clements, Miss Gwyneath Porter, and myself are all staying at this beautiful Y.W.C.A. It is really a building that was turned over by the Government for the use of Army personnel. Now a few civilians are allowed to have accommodations, also. Everything is very nice and clean and so comfortable. Food is good and we enjoy every comfort. We even have private bathrooms with big white enamel tubs like those at home!

The monsoon rains are descending upon us in these days, but in between downpours we enjoy lovely long walks over the mountains here. When the rains and the mists lift, we have breath taking, lovely views of the snow covered Himalayas. One day we climbed to the top of famous Tiger Hill, and we think we saw Mt. Everest! It did not seem so thrilling or imposing as we had expected, for the beauty of the Kanchenjanga, a nearer range, overshadowed Everest far in the background.

But now I must turn my thoughts back to Pasrur and tell you a bit about *your* work. After Christmas I was taken sick, but the staff carried on in a commendably splendid fashion all alone. We expect our younger Indian leaders to take real responsibility and when they do so, we are mighty proud of them. So at Pasrur we have much for which to be thankful that our teachers can go ahead and do things. When I finally got back to school in February, Miss Jean Black came to take things over from me, since I was *expecting* to be starting homeward very shortly. My farewell program and dinner were given in March. The program was a presentation of the drama of the story of the Prodigal Son. You would have enjoyed the Indian interpretation.

While I was delayed at Pasrur, I felt remarkably and strangely carefree. While Miss Black had the responsibility of things, I was enabled to do some things that I had wanted to do but had never managed to have time for. Among other things I did was to visit each of the Bible classes in the school and then have a private conference with each teacher. I tried to have helpful criticisms and discuss ways of improving the Bible teaching. This was an intensely interesting thing to carry through—and very needy, too, since many of our teachers do not know too well how to go about effective Bible teaching. The same staff is carrying on this year at least. When there were no resignations in February, we felt very relieved and happy. Since then, however, one younger teacher has had to be dismissed. This was a very disappointing affair, for we had tried so hard to help this young girl to find herself and apply herself in a proper way. Pray for her that she may come to herself, repent, and yet to make something of her life.

Our Blind class is always of inter-

(Continued on Page 106)

Girls' Circle Program

For program-study on: KEYS FOR CHRISTIAN SERVICE

Devotional: Using the Key of Faith

By MISS EDNA BELLE STARK, Pittsburgh, Pa.

INVITATIONS—Sketch on the card or folder an outline of India, marking it with our mission stations.

WORSHIP CENTER—On a blackboard behind the worship table, draw a large picture of a lock, the keyhole of which is a map of India. Beside this, draw a key inscribed with Joshua 24:24. Entitle it: "The key that opens the lock." A large open Bible should be upon the worship table.

WORSHIP SERVICE

Call to Worship—For as the earth bringeth forth its bud and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations. . . . All kings shall fall down before Him, all nations shall serve Him. . . . Jehovah hath anointed me to preach good tidings unto the poor, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all that mourn. . . . And I heard the voice of the Lord saying, "Whom shall I send and who will go for us?" Then I said, "Here am I, send me."

SONG—Bible Songs No. 2—The Ends of all the Earth.

PRAYER PERIOD—Have a large map of India, with our mission stations marked. As the prayer secretary points on the map to the places mentioned in the 19th and 20th day in the Prayer Cycle, each member in the society prays silently for those persons and places mentioned.

SCRIPTURAL LESSONS ON INDIA

The ancient importance of India as shown by an early Biblical mention of India (Ophir, being identified with Sopara on west coast of India) I Kings 9:27 and 28.

A later mention—Esther 1:1 and Esther 8:9.

The ancient and modern cry of seeking India—Job. 23:3.

A modern message to India as we endeavor to "show a more excellent way."

Col. 3:11—"Greek nor Jew" meaning no racial conflict.

Circumcision, etc., meaning no religious conflict.

Barbarian nor, etc., meaning no economic conflict.

Bond or free, meaning no social conflict.

How our missionaries reach Islam by emphasizing things on which we and they can agree:

God is one God—Deut. 6:4

Brotherhood (*Our* Father)—Matt. 6:9.

Need of Conversion—John 3:7.

How Hindus are reached by realizing our Bible teaches awareness of things spiritual running through daily life—I Cor. 10:31.

The Message—Acts 4:12.

PROGRAM MATERIAL — Quotations which give a picture of New India.

INDIA PRIDE—a poem by Sir Mohammed Iqbal, a modern Moslem writer, sung as a national anthem in many schoolrooms.

"The finest country in the world is our India.

We are its nightingales, it is our rose garden;

The highest mountain range, the neighbor of the sky,
Is our sentry and our protector;
In its lap play thousands of rivers
Which make of it a garden that is the envy of the world;
Religion does not teach us to bear enmity towards one another
We are Indians and our country is India."

WOMEN—from "India at the Threshold."

Women in New India are making literacy their business. The reading skill of a woman cuts away all kinds of superstitions and impediments. The women of India have taken up the knife of literacy —watch them.

YOUTH—from *India at the Threshold*

Thirty years ago in India a rich man was complacent about his wealth, and the poor man took his poverty with fatalistic resignation, and both for the same reason—they were reaping the just reward of their deeds in a previous experience. But now young India is questioning any such acquiescence and is keenly poverty conscious. Young India is furthermore ashamed of poverty and is rather glad to be able to apportion blame for it. The spread of communistic doctrines in recent years has been remarkable ;and youth in India, as elsewhere, tends to be some shade of "red" or at least "pink." The growing tension between capitalism and communism in India gives the thoughtful observer grave concern. There is only one group of people who may have the temerity to say that their Lord has a mesage both for the capitalist and the communist, and it is the church of Jesus Christ.

RACE—From *This is India.*

More and more today, racial differences are disappearing. Even communal differences are given way to economic classes with common interests, regardless of race or religion.

FREEDOM—From *This is India.*

India, chiefly in the cities, is alive today with new ideas, new energy, and new discrimination in winnowing old traditions. Young people all over India think differently from their parents and more like one another. This draws them together. . . . They have taken to heart . . . ideals of freedom, of independence, of individual self-respect advanced by Ruskin, Carlyle, Macauiay, an dother English political and social philosophers.

CHRISTIAN:—from "This is India."

The Christians rejoice in and encourage the crumbling of feudal traditions. At the same time, they know the urgency of bringing into this ferment a knowledge of the purpose of God. They know that there is little future health of spirit for India apart from His will for man. They know that social schemes, economic plans, and political programs fail to reach their own goals when they are ends in themselves. They are eager to share with all of seething India God's revelation of Himself in Jesus Christ, and to join in personal decisions and in group programs that God can honor and use.

CLOSE PROGRAM by reading the whole or parts of letter signed "Suresh" in Chapter 1, page 4, of "Our Country is India."

Supplemental Material

Modern India Scene—Chap. 2—Our Country is India.
Youth in India by Lal Moti Lal, p. 103—Our Country is India.
Labor and Industry in India, p. 42 India at the Threshold.
Story of Nora Ventura—p. 77—India at the Threshold.
Story of Krishna—p. 92—India at the Threshold.

GAMES—

I. Give each member a piece of paper, and have each one, by tearing the paper, make a reasonable facsimile of the map of India,

—or—

II. Give each person a piece of paper and a pencil, turn off the lights, and ask all present to draw in the dark a map of India.

III. Divide the society into two groups and have a spelling bee, using such words as these:

Mahatma Gandhi		Nehru	Hinduism	Rajah
Bengal	Punjab	Moslem	Mecca	Bomba
Madras	Delhi	Calcutta	Ashram	Brahan
Islam	Yoga	Himalaya	Mohammed	Tagore
Carey				Buddh

IV. Use the same words as in the spelling bee, and see who can associate them correctly with the following:

Leader of passive resistance group
Educated political leader
Largest religion in India
Indian prince
A Bay in India
A Northern province where have stations
Province of British India
Largest City in India
And Indian short session school
Highest caste Hindu
His other name was Guatama
The religion of Moslems
Hindu mental discipline
A mountain
Believers in Mohammed
Founder of Islam
Birthplace of Mohammed
Indian poet
Chief seaport of Western India
English missionary
Metropolitan center of India
Gandhi's first name

REFRESHMENTS—Fresh coconut cak nuts, tea

A True Thanksgiving Spirit

Written by MRS. HAROLD SITTIG, Youngstown, Ohio, for her Girls' Circle and given at the Thank Offering Service.

Scene—Living room of the Blake home, 2 comfy chairs on each side of a fireplace, side table, magazine, lamp, hassock, 2 cushions. One girl Sally Blake, about 19, reading magazine. Younger Judy Blake, 16, doing home work. Her friend Pat Collins, same age, seated on hassock also doing home work. Silence for a few moments as each applies herself to her respective task. They are nibbling at fruit and candy.

JUDY—Hey, Pat, how do you spell appreciative?

PAT—A-p-r-e- No, a-p-p-r-i Oh— I don't know. Ask Sally, she's older and wiser.

JUDY—How do you spell appreciative?

JUDY—Sal. Hey Sal!

SALLY—(reading) Mm-m-h!

SALLY—Ask Mr. Webster, infant- I'm reading a perfectly supe story. Besides (imitating teache tone) You'll remember it longer i you look it up yourself.

JUDY—With much less energy yo could have spelled it. Anywa you're in college now and yo should help your little sister.

SALLY—All right, darling. A-p-p- e-c-i-a-t-i-v-e. But why this sud den interest in a perfectly goo English word.

PAT—We have to write our week theme and have it in befor Thanksgiving vacation. And th

topic? The usual one, my dear—"What Have I to Be Thankful For This Year?"

ALLY—And a very proper subject it is. It's stood the test of time. It's tagged me all through grades and Hi School, and lo and behold it popped up again in our college composition assignment this week.

OICES—(outside) Yoo-hoo—Anybody home?

(Fran and Carol enter carrying books. Judy jumps up to greet them.)

UDY—Hi kids! . . . Come in. Have some candy. Take my chair.

RAN—No, we'll just plop down here. (They sit on cushions stage front.) Can't stay long, anyway—have to get the ol' theme done.

AROL—(eating candy) Mm-m-m this is swell fudge!

RAN—I'll say (2 girls chime) Where did you get the sugar?

AROL—Don't answer that one, Judy. Well, that's something to be thankful for—sugar for fudge. May I have another piece? (reaches for it.)

AT—What else are you thankful for, Fran?

RAN—Oh, let's see—soon we'll have decent gum to chew—all we want—and better looking clothes—and all the bobby pins we need.

AROL—And *Chocolate Ice Cream!*

ALLY—(laying down her magazine) I'm looking forward to nylon hose. I was too young to wear them before. But they must be simply wonderful!

UDY—Oh, there's many things to be thankful for this year—plenty of gasoline, tires, so we can ride whenever we want to—And we'll soon have new cars—

AT—Mother is so glad she'll be able to get a new iron. Her old one is a wreck.

RAN—It will be easy enough to write a theme. There are so many things to write about. It's just getting started.

AROL—Well come on let's *get* started. (gets up to go—Fran follows) Both call) "Goodbye."

(Girls on stage call "Goodbye" as others leave.)

SALLY—(standing up) Well, I must start dinner before mother gets home. She has to go to Missionary Meeting tonight. Aren't you *thankful* you have a big sister to do the menial tasks? (Exists other door)

JUDY—Look who's talking! That reminds me, I must dig up my Thank Offering box and see if there is anything in it.

PAT—(moving to Sally's chair and leans back) My, it's cozy in here before the fire—nice and warm—say, that's something to be thankful for isn't it? (lays head back on chair—relaxes.)

JUDY—Yes, Daddy has a good supply of coal and wood that should last us most of the winter. (Both girls relax—heads back—eyes to the fire)

(Spirit of True Thanksgiving enters to soft music)

SPIRIT—Did I hear you say you were cozy and warm?

PAT—(looking up) Why, yes.

JUDY— . . . But who are you?

SPIRIT—I am the spirit of *True Thanksgiving* and I have come to show you how fortunate you are to live in America at this Thanksgiving time 1946. You say you are grateful for things you now have or will soon possess, but you do not know what real thanksgiving is. In a land where Thanksgiving Day was instituted, and the Pilgrim Fathers gave thanks for life and food after years of famine and disease, you give thanks for mere trivialities. In a land free from the ravages of war, where you have been miraculously spared from the horrors of civilian destruction, you give thanks for little luxuries and comforts. You forget to give thanks for your great material and spiritual blessings. To illustrate what I mean let me take you far beyond the seas to lands where Thanksgiving Day

is not celebrated out where there is *True Thanksgiving* in the hearts of the people.

(MUSIC) (On final chorus ENGLISH girl appears)

SPIRIT—Will you tell these American girls from whence you come and what cause you have to be thankful?

ENGLISH GIRL—I am your cousin from across the Atlantic Ocean. I come from the British Isles, where we still see the ruins of war in our cities—ruins which remind us that but for the aid of your great country, England would be no more. Marshall Montgomery has said, "It is a debt we can never repay." I appreciate so very much the food, money, and clothing you sent us. God has been good to you and you gladly shared with us in our hours of need. Most of all I am thankful that war has ended and that the lights are on again after 4 years of darkness. My own home was completely destroyed. My brother was killed in battle. I worship in a little country church which was partly damaged by a bomb. I kneel there each week and thank God for his goodness and mercy. (She leaves)

SPIRIT—I shall now summon a girl from the country of Poland. (Girl enters dressed in costume of Polish peasant)

POLISH GIRL—I am a Polish Jewess—a member of a country and a group of people most despised and persecuted by Nazi Germany. I am the only one living out of a family of 9. You have no doubt heard of our fate. It is difficult to begin anew when there seems to be no beginning. A girl friend of mine who is a Christian has helped me so much. She said, "When you face the light the shadows are always behind you." I am glad there is talk of religious freedom in the new Poland. We must work together harmoniously for the good of all. I am so grateful for the warm clothing you sen since I had nothing to keep m warm this winter. Fuel is scarce and we are allowed only bare necessity, but I am glad fo even that. I am thankful to Go that I still have my health an strength to help rebuild my coun try. (Exits)

SPIRIT—And now here comes a gir from far away Russia.

RUSSIAN peasant girl enters) come from a country which ha lost 20 million people in the war Cities and fields are devastated But we are looking forward to long peace and a great future fo our people. When American air men landed in our country bring ing much-needed supplies thought American people must b wonderful! One pilot gave me candy bar—the first I had ever tast ed. Many of my friends do no believe in God, but my family hav always worshiped in the Orthodo Church even when persecuted fo their religion. Now we are thankful that the Soviet Govern ment is allowing religious worshi and instruction. More than 20 students are enrolled in the new theological seminary in Leningrad We Russian Christians have much to be thankful for.

SPIRIT—You may wonder that call this next girl but remember that Christianity knows no coun try or nationality.

GERMAN girl enters) You may find it difficult to love me—or even listen to me, for I am from Ger many. Just try to remember tha there were Christians who re mained true to the ideals of Chris even through this awful war. Some of us went to concentration camps for our beliefs. Now our leaders are assisting your leaders to re educate Germany. Pastor Nie moeller says, "Christian faith an life have not been stifled in Ger many. Bishop Wurm who lead 40 million German Protestant

says, "We must return to our Lord and Saviour." The German Christian Student Movement has lived despite Nazi persecution and is helping reconstruct German Christian Churches. I am so happy to be able to buy Bibles now and other religious literature which we have done without for so long. I am thankful that the war is over, though I bow my head in shame at my country's part in it.

SPIRIT—Now we see another Christian representative from a land across the Pacific Ocean.

(JAPANESE girl enters) I was a student in a mission school in Japan when war broke out. It was a school established by American Christians and taught by people from your land. We loved our teacher and the ideals for which she stood. Then came the war and we could not understand it because our government leaders did not tell us the truth. Some boys from the school loaded their lockets with stones and walked down into the river rather than go to war against a country they had learned to love. I am proud of their example. I hope that peace-loving men will soon rule our government—yes there are such people in Japan, thanks to early American missionaries. We Christians are a small group—less than 1%—but under our great leader Kagawa we can do much. He has said to America, "Keep sending us missionaries who will work side by side with Japanese Christians toward a better Japan."

SPIRIT—And now another oriental country which has long been America's friend—China.

(CHINESE girl enters) I come to you after 8 years of war, so I am deeply grateful for peace. I have abundant cause for hate, but we Chinese hold no hatred for the enemy. Our sages have taught us to "remember not evil" and our great Christian leader Chiang-Kai-Shek advises to live by the Golden Rule. We should be more thankful than any other country because we have a Generalissamo who follows the teachings of Jesus. We shall never cease to be grateful to American missionaries who gave us our present day leaders in China. We are thankful that Chinese Christian work was not hampered by the Japanese in the occupied zone. We are so very grateful for loans from the American Government and gifts from you all through the United China Relief. Many American soldiers while in my country gave free-will offerings to Chinese students who needed food and clothing. China can now begin her international reconstruction which the war with Japan interrupted. I speak for Chinese students, "Send more missionaries, America."

SPIRIT—I know you have seen enough, but I am going to call 4 more girls—one from each of your United Presbyterian Mission fields, India, Egypt, Sudan, Ethiopia. First India.

(The girls enter in turn without being called by the SPIRIT. As each finishes talking she remains standing until all 4 are together)

INDIA—Christians of my country have joined the march for a Free India. We are grateful for the share your church has had in our land. As we view the struggle between Hindus and Mohammedans, we 7 million Christians in India say, "The greatest privilege of the followers of Jesus Christ is to have no privilege at all except the privilege to serve in His Spirit."

EGYPT—Egyptian womanhood is lifting the veil from before her face. The country of Egypt is beginning to show what she can do. She wants to claim her rightful place as a nation. We thank you for your part and for all the new missionaries who have recently arrived in our land. Pray send more.

SUDAN—The Sudan is crying out for your money, your prayers, your lives—In no other Moslem country do missionaries have as much welcome as in the Sudan at present. Thank you for what you have done.

ETHIOPIA—We Ethiopian Christians are so grateful for the United Presbyterian work in our country. Many of our native Christian leaders were killed in the war. Now your church is opening up new stations and sending more money. We thank you, for our need is great.

(4 girls sing 2 stanzas of No. 273 then leave)

SPIRIT—Now girls, do you see what it means to be truly thankful?

JUDY—Oh, we do—we certainly do! My thank offering box will be overflowing. Even that will not be enough to show how truly thankful I am.

PAT—We were so very wrong before. We must try to tell the other girls what they should be thankful for.

SPIRIT—Let me help you. First of all be thankful that your president "sees the need of moral and spiritual guidance in the shaping of a new world," that the San Francisco Conference gave birth to an instrument which can be a "Magna Carta for the World," that God saw fit to give to America the greatest knowledge and power of all time, that the war is over. Praise God for mone turned into God's treasury, prai God for Bibles distributed arou the world, praise God for tho who have given their hearts a lives to Him. Yes, in this ye 1946 our *Thanksgiving must n be trivial!* Thank God for prov dential guidance during the wa for a democracy that has fun tioned. Thank God for the churc for the missionary enterpris Thank God for *Peace.*

"Be still and know that I a God;
I will be exalted among the n tions;
I will be exalted in the earth."

Christian People, have you t Spirit of True Thanksgiving? A you really thankful?

"To be alive in such an age!
To live in it! To give in it!
Breathe the world-thought, d the world-deed,
Think highly of thy brother need.
Give thanks with all thy flamin heart,
Crave but to have in it a part-
Give thanks and clasp thy heri age—
To be alive in such an age."

(Duet sings No. 103 as society re resentatives come forward a take up the offering. While ligh are dim characters leave the stag then lights come on full for t offering.)

Stand for the benediction.

YOUNG WOMEN'S DEPARTMENT

(Continued from Page 99)

est to many, and this spring we were very encouraged when we found some new pupils for the class. At present we have seven in this group, —five girls and two boys. Two of the little girls are quite small, but have become nicely adjusted. The mother of one left the child with much concern. About two weeks later, she returned to visit the child and told her that she had missed h and was very sad. The little g quickly spoke up and said, "But I not sad. I'm happy here!" H wonderful it is to be able to bri joy to these little saddened lives!

Greetings to all! Continue prayer for our beloved Pasrur.

Sincerely yours,
Ruth M. Nichol

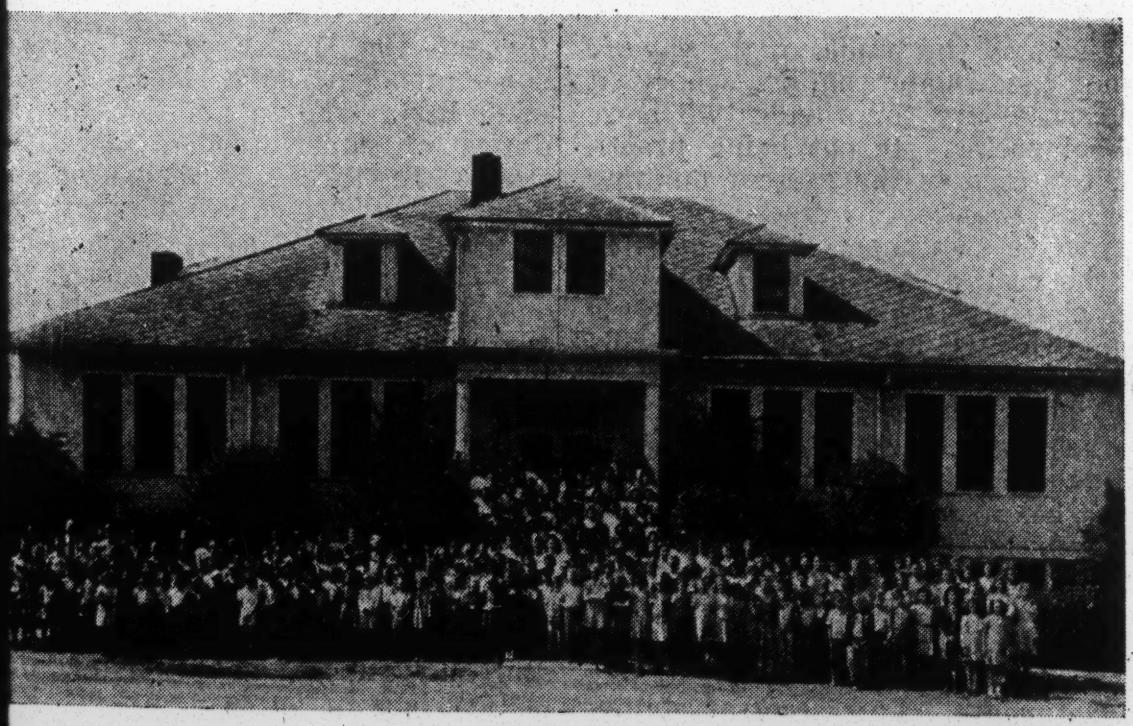
Home Missions

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

HOME MISSIONS

The last week of August presented scene of great activity at Frenchburg and Ezel as the faculties of the wo schools arrived singly, in pairs, by the car load as teachers drove own bringing other teachers with em. Busy days followed as they ot settled in permanent quarters in e teachers' homes, attended faculty eetings and planned for the opening of school on September third. At th schools many new members ere to be welcomed to the faculties, Ezel seven new faces appear, hile in Frenchburg four new teachrs and a matron for the dormitory ave joined the group. It was no nall achievement, in the present rious shortage of teachers, to sere twelve new staff members for our schools but the two Superintendents and the Secretary devoted the summer to the search, their combined efforts resulting in all positions being filled in time for the opening of school.

During the past year Ezel had no school band or orchestra owing to our inability to secure a competent instructor, but this year we have been most fortunate in securing Miss Ondeine Rau, a graduate of Carnegie Institute of Technology of Pittsburgh, where she majored in music. She sings and while there had charge of the Women's Glee Club. She is also an organist, having played in two churches and for some time was the organist of The Church of the Air, the radio program over K.D.K.A. each Sabbath morning. She played



chool Ezel, Kentucky with all its boys and girls from the beginners to the High School seniors.

there for the last time the Sabbath before she left for Ezel when the announcer expressed appreciation for her service and wished her well in her work in Ezel. She teaches all instruments and will have charge of band, orchestra and chorus work. Miss Rau is a member of the Verona, Pa., United Presbyterian church and, although sought by other schools, chose to devote her talents to our work in Ezel. We are fortunate in Frenchburg also in having in charge of music a talented young musician, Miss Isabel Hay, who for several years has done the same type of work for the students there. In addition to Miss Rau in Ezel Miss Ulrica Liggitt has been added to the faculty and will teach piano. Miss Liggitt has recently retired from a number of years of service in Egypt where she was head of the Music department of Pressley Memorial Institute. The other new members of the Ezel faculty are Miss Esther Smith, Erie, Pa., Miss Eleanor Mann, Dan, Ky., Miss Beulah Hogan, Sturgeon Bay, Wis., and Mr. Hiram Baird, Lowellville, Ohio. One other teacher will report a short time later.

Having agreed to take into the Ezel school the pupils of three more small inadequate country schools it was necessary to provide two more school rooms. It not being practicable to add to the present building the need was met by erecting a small attractive two room school building at the rear of the playground, having clothes room and storage room below. As the ground slopes sharply the school rooms are entered from the play ground level, while the clothes room, facing in the opposite direction, is entered from the street level below and back of the play ground. A clothes room, separate from the school building, has long been needed so we rejoice that we now have a room that will be open every day instead of only a half day on Saturdays. This necessary building meant a busy summer for Superintendent Heagen as both buildi materials and workmen were hard secure and the time was short, b it was rushed through, in all esse tial details, in time for the openi of school and many happy boys a girls will rejoice in their bright ne school rooms.

At Frenchburg Mr. Cowden had building worries but there we many other problems with which contend, with the added worries an understaffed hospital. With r pairs and replacements and gener supervision the summer was a bu one, with the result that a recent vi itor remarked, "everything is beautifully kept up." As school ope the familiar faces of Miss Bess Burrows and Miss Ruth Flack w be missing from the staff. We r gret their loss as both were valuab teachers. Miss Flack had been wi us for a number of years, Miss Bu rows a shorter time, but had rende ed most valuable service. The ne teachers are Miss Alberta McBrid Miss Annetta Wilson, Miss Je Christenson, Miss Gladys Wright a Miss Grace Vincent as matron.

The Jane Cook Hospital continu to carry on under difficulties a through the loyalty of our form superintendent, Mrs. Meda Hove male R.N., who in addition to t duties of superintendent does t work of the three nurses we need a do not have. During the summer s had the assistance of Miss Ali Stamper, a W.A.C. who ended t summer as a patient herself, b reason of an emergency appende tomy. Her term of service ended t first of September. We were ve grateful for her help when it was much needed. During Augus had the efficient help of Miss An Rightmire, a teacher in the Pit burgh schools, with four years e perience as nurse's aid during t war. She volunteered to go do and help for a month during o critical lack of nurses. Mrs. Hove male found her most efficient a

her help at such a time was invaluable. We are most grateful for this service so freely volunteered. Her brief account of her experiences while there follows. We join in her plea that nurses who wish to serve where there is great need and much satisfaction in service will apply to the Secretary for positions there. The need is apparent from the report of eighteen patients, two having had emergency operations, and several maternity cases in addition to the other patients, with only the Superintendent, the nurse's aid and a local woman, coming a few hours a day, to care for them both day and night. Christian nurse may not God be calling YOU to this service?

A MONTH IN JANE COOK HOSPITAL

This summer I have had two distinct privileges. First and foremost was that of working for one of the finest persons I have ever known, Mrs. Meda Hovermale, Superintendent of Jane Cook Hospital, and the other was working for a month at the Jane Cook Hospital. Mrs. Hovermale, who was superintendent of our hospital for about ten years, gave up the work some time ago but continues to take it over when other nurses leave—even though she prefers to be at home with her family. It is because of her that the hospital is able to be open at all right now, and it is because of her that the hospital—very much understaffed—is the spotless, well-run, life-saving institution that it is.

The hospital is a two-story red brick building located at one end of the beautiful Frenchburg campus. This campus is perfectly level but surrounded on all sides by lofty, verdant hills. I was not able to see the school in operation, but I did meet boys and girls of the school and discovered how much it meant to them.

The first floor of the hospital contains the doctor's offices, X-ray room, the laundry, and living quarters for the nurses. On the second floor are the kitchen, dining room, a well-equipped operating room, steralizing room, and baths, in addition to seven rooms for patients and a nursery. These rooms are furnished with 14 adult beds, 2 cribs, 5 bassinettes, and an incubator.

I had the idea that the hospital did chiefly charity work, but actually there is very little of such work done. However, all care is provided at a very norminal rate.

I enjoyed knowing the patients and

Jane Cook Hospital, Frenchburg, Kentucky

their "kinfolk." They are a fine people—some unenlightened and poor, but with a pride to which charity would be objectionable.

The hospital is ready; the people are there to be cared for. But nurses are needed—and needed immediately. It is a field which should appeal to any nurse with a little missionary zeal. The surroundings and associations are unusually pleasant and the reward of your labors great.

Anne Rightmire.

BURBANK CALIFORNIA

Our week day Bible Clubs have had a hard time in getting established because of sickness and real estate turnovers, but three are now in full swing and going well. One is held in the back yard of the home of an old lady, who has gathered the children of her neighborhood in twice a week to read to them the stories of the Bible and teach them emmory verses. She has endeared herself to all the children and mothers of her neighborhood. She was a little perturbed over an episode which occurred after the dismissal of my class and I had left for home. An older boy, who dropped into the class just as we were concluding our mesage and had never been there before, got into a combat with a new member of the class on a corner of the street. It wasn't long until a large crowd assembled and was not dispersed and the fighters subdued until the father of one of the participants arrived and cursing the boy who had gotten the worse of his own, removed the latter from the scene.

Now, the mothers of the street will not permit their children to attend if I encourage this type of children to come. However, they were there last week upon the assurance that a separate clas would be planed for them at an earlier time in the day.

The Good Shepherd was not comforted while even one was out in the wilderness, and I cannot rest content until the last one is reached however dirty, unattractive, unresponsive, "bad" he may be: all are my chief responsibility. There are two families of just this description, living close to each other. One is a family of seven children whose parents are both working and the grandmother is in charge. The other one has six children who have a mother who professes to be Catholic and the father Lutheran. The children attend churches to which they are taken by church buses. If I am sincerely and wholeheartedly dedicated to the purpose that "not one of these little ones shall perish," these must be reached at any cost. I have developed every possible resource for finding a location for a Bible school. I asked the committee if I found a lot to rent would they furnish me a tent and equipment but have no response as yet. *Ruth Elta Findley.*

Not many churches can have the privilege which is true of Frenchburg. Mary Joe Coffrey is a junior life member. Mrs. Coffrey (mammy to Mary Joe) was a junior—then a member of the Y.W.-M.S.—now a member of the W.M.S. Mrs. Henry (mam-ma to Mary Joe) is a member of the W.M.S.

Negro Missions

And He made of one every nation of men to dwell on all the face of the earth.

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

Impressions of the Sixty-Second Annual Convention of the Women's General Missionary Society of the United Presbyterian Church.

By FANNIE MALLORY JONES,
1st United Presbyterian Church
of Norfolk, Va.

How easy it would be and how adequate it seems, to say, "I had a fine time at the convention, and I learned so much." Yet, when we examine that statement it is merely trite and is something that may be said of any event—even one which was not enjoyed very much. So while the above statement is absolutely true in my case, and sincerely said, it does need enlargement.

This was my first visit west and I did enjoy it—the train trip and all that followed. The campus of Tarkio College is beautiful and the atmosphere home-like. I was reminded of my own Alma Mater, Knoxville College, when I went into the dormitories almost vocal for a day that has passed.

The hospitality of the local societies was all that one could ask: good meals, abundantly and attractively served, as well as small conveniences on every side. Not the least enjoyable were the humorous quips of Dr. Collins, our host who gave out notices paged delegates and made announcements in a gay *ad lib* that might be envied by a professional entertainer. Then there were the social hours when we got to talk to each other without formality or restraint. Nor shall I soon forget the leaving day when automobiles took a number of us from Tarkio to Red Oak, Iowa, to catch a through train to Chicago. I really enjoyed the ride through the countryside amid the rolling hills of Missouri and Iowa, a landscape in great contrast to the flat land of my own tidewater section of Virginia.

Very high among my impressions was the meeting with people, members of the church I have loved since childhood. To meet people, some of whose names I had often seen in our church papers and magazines, to talk with them and others, to hear their views and answer their questions, was revealing and broadening.

The Convention itself gave one great spiritual uplift. For me the most interesting meetings were those which were dominated by our foreign missionaries. The faces of these women were fascinating—their happiness and contentment, their acceptance of life spent so far from home and local scenes and childhood friends, was written plainly on their features. Still one found from their talk a real eagerness to return to their work. Then too, the glimpses we had of the work in Egypt, the Sudan and India made more real to us what the church had done and is doing in these lands. One feels privileged that he has, even in a small measure, been able to help support this work.

I am not mentioning specifically the work among Negroes, for with that I am familiar. I know how great that work is, what its problems are and how much there is still to do. For years I have known workers like Mr. and Mrs. Peoples intelligent, sincere and dedicated. I have shared in work similar to theirs. In my opinion this work is one of the greatest that

the church is doing, but perhaps I am prejudiced.

'Another group which interested me very much was the Indians, Mrs. Edward Davenport and Miss Pearl Bear. Their talks made on Monday afternoon would not have had full meaning had it not been for our conversations on the campus when we talked like old acquaintances and I learned their recognition of, and attitude toward, Indian problems, not at all unlike my own toward some of the problems of my group.

Not to be pased over lightly was the Saturday morning meeting with its business and reports. Now much of this, I suppose. will be printed in the Women's Misionary Magazine, and one might say such reports are dry as dust. But these reports, coming in the setting of the Convention, were far from dull; they took on meaning and color from their background. For the receiving and expenditure of money is inspired when it is given and expended as service to God and man. There was much that I learned and new ideas received from the reports of the secretaries of Literature, Temperance and Junior Work. The theme of the Convention, "I am the Light of the World," had a new meaning for me in a practical way, for as the meeting went on I realized that I was truly receiving light on many small things which should help to make the work in the Society at Norfolk better and which should strengthen all our societies.

How much each meeting was enhanced how much enriched by the music rendered throughout! And the worship periods which opened each session can only be measured by one's personal reactions. But to me the music and devotions were leaven which lightened and raised all that followed.

I wish that there had been more delegates from our colored churches. I believe that the Convention held much for them. I believe it would have given them more of the feeing of belonging, of partaking and sharing in the whole. It might have done much to dissipate any feeling (if any such exists) of being separate, of being mere receivers of bounty.

To me the Convention brought light and knowledge.

SOPHIA COX JOHNSON

Millers Ferry, Camden and Canton Bend United Presbyterian Missions wish to pay tribute to the memory of Sophia Cox Johnson a co-laborer for many years in the field of Missionary effort among our people in Wilcox County Alabama.

Although she retired from the work several years ago, the memory of her fruitful work, the impress of her fine personal Christian character and her ability as teacher are still precious to both teachers and students with whom she was associated in the years of active service for her Lord and Race.

For this work she never lost interest. At every opportunity she would return to the field to make some contribution and receive inspiration. It might be at commencement time; or when a convention was meeting; or when Presbytery was in session. Her words of encouragement or enlightening messages were always received as a worthwhile contribution to the work being done.

Sophia Cox Johnson was a woman of brilliant mind. The high type of her work stood out in bold relief; in the literature of her time she was accorded a place among the intellectuals. Her personality was cultured and refined. She was modest and humble in spirit. She was an untiring student of her profession. But she was public spirited and interested in the progress of her race.

An ardent follower of Jesus Christ to the end of life, she was active in the service of her Lord. Her inner religious life created an outward atmosphere which made it unnecessary for her to talk about her religion.

You just knew you were in the presence of a person who knew God in Christ. In her home going our mission field has suffered the loss of a true friend of precious memory. Heaven has gained a great soul and a victorious spirit.

Signed:

N. D. Williams, Principal Millers Ferry
A. C. Peoples, Prin. Camden Academy
D. F. White, Pastor

MILLER'S FERRY, ALABAMA

As we open school on Sept. 9, we look back to a very successful year for which we are grateful. We had a capable group of workers. There was a spirit of harmony and cooperation in all the departments.

Each year the influence of our work reaches out just a little further. Our best advertisement are the students that we send out. When we can follow them into their homes and communities and see the good work that they are doing, it is then that we rejoice.

We are very happy over the good work that our church did the past year under the leadership of Reverend D. F. White. Each organization of the church has been very active. We arrange our meetings so that they will reach every student in the school.

For the past few years our enrollment has been increasing. We had 316 enrolled in the school, eighty-eight of which were boarders.

Our girls' matron, Miss V. M. Thompson did an excellent work. The girls are taught to do house work as well as laundry work, and other needful things.

The superintendent of our boarding department taught these same girls to cook and to serve meals. It is there they are taught promptness.

The aim is to make the influence of the school reach as far as possible. Therefore each department shares its part in doing this. The influence of our Home Economics and Vocational Agricultural departments touches all the surrounding communities.

Our cannery is county wide, and is a great economic factor for the people who patronize it.

We take great pride in the physical development of our students. For several years we have been able to develop good basketball and football teams. This past year our girls stood second in the South Alabama conference. Our track team made a creditable showing.

We hope to have a splendid Music Department this year. Our music teacher is Miss P. L. Shields who is a graduate of Spelman College Atlanta, Georgia. Miss Shields comes to us highly recommended. Our plan is to change the boys barracks into music rooms.

Among our many visitors the past year we are taking time to mention a few: Dr. Roltzer and Rev. Epps came to us in the fall. Their visits are always enjoyed and their talks are always helpful.

Later in the year Mrs. Ray H. Shear, who is Secretary of our Board and Mrs. Murdoch, who has charge of the Mountain work in Kentucky, visited us. They can never realize the good that they did us. Their presence meant much to us. Their timely advice and helpful instructions meant so much to our work.

During the past year our good friends in the North have made many hearts glad by sending boxes of clothing, candy and many other gifts, including money. If it were not for these gifts many of the young people would have a sad Christmas. We wish that it were so that you could see how happy the children are when these presents reach them at Christmas.

For all this we join them in being thankful. We owe you a debt that we will never be able to pay. We

are sure that if you receive as much pleasure in giving as these people do in receiving, many people are made happy.

VACATION BIBLE SCHOOLS

While you will receive reports from Camden and Miller's Ferry on their individual Vacation Bible Schools, I think it important that you hear from Canton Bend with the pastor's reaction on the work of these schools as a whole.

Simultaneously these schools opened on July for one week's session. It is an inspiration to see the children coming from the farms to school (some as early as 8 o'clock in the morning), so they can return soon to the work of the farm and enjoy the advantages of the Vacation Bible School at the same time. The parents seem more and more to sense the significance of the schools and enthusiastically support them. The enrollment at Camden was forty-seven, Millers Ferry ninety-four and Canton Bend seventy. The total enrollment being two hundred and eleven.

The efficiency of these schools increases each year, as revealed by the closing programs. Each school does close with a program and a social or picnic.

At Canton Bend we carried on our regular school work Friday morning after which the annual picnic was held with closing program of the school. This year it was a Bible Verse Contest, conducted like an old fashioned Spelling Match. Fifty children entered the contest for a prize. An outside minister acted as judge. The line held for nearly an hour. The judge said that some three hundred verses were recited by the contending sides. Finally a young man who looks forward to becoming a minister in our church won. The parents and friends and visitors were thrilled by the display of their children in Bible knowledge. The exercises and picnic were held under the campus trees. Though it had rained almost every day of the week, Friday was without rain. On Sabbath morning four of these children came forward and accepted Christ as Lord and Saviour.

Mrs. White and I are happy to note in the papers that Dr. Shear is to be a Professor in the Seminary. We feel it will give you more time to carry on your work and that his experience as a pastor will be wonderfully helpful to the young men he will teach. If congratulations are in order we congratulate you both on this change in his work.

Before closing this letter I want to report that our church attendance, especially of the young people, at our preaching services since school closed has been very satisfactory for May, June and July. We will try to get a little rest during August and prepare physically and spiritually for the work of the fall and winter. Mrs. White will keep her Sabbath School going here at Canton Bend. She figures with me away for a few days she can get some rest. But I am hoping with my return she can get away for a few days herself.

The Peoples report a very fine time at the Convention.

With prayers for you and for Dr. Shear's success in his new work I am,

Very sincerely,

D. F. White, Pastor

REMEMEMBRANCERS

God's ministers are many, for this His gracious will,
Remembrancers that day and night, His Holy office fill.
While some are hushed in slumber, some to fresh service awake,
And thus the saintly number, no change or chance can break.
And thus the sacred courses are evermore fulfilled,
The tide of grace by time or place is never stayed or stilled.

F. R. Havergal

MRS. T. C. STRANGEWAY, Secretary, 505 Hill Ave., Pittsburgh 21, Pa.

FOREWORD

If you have been a faithful reader of the American Indian page you must certainly have noticed there is something very queer and strange about the page this month. For fifteen years the name of Mrs. Arthur B. McBride has been almost synonymous, in the minds of United Presbyterian women, with the mention of the American Indian Mission. During all this time she has been the faithful and loving secretary of the Indian work.

She would be the last person to want any undue attention called to this fact, but I'm sure no secretary was ever more beloved by her missionaries, or more successful in educating the church about this most colorful and romantic of all our home mission work. It was during this time that the new work among the Cherokees was begun in Stilwell, Oklahoma.

You can readily see how difficult it will be for the new secretary to maintain the high standard kept by this efficient and beautiful personality. For some months past Mrs. McBride has been carrying the burden of both the Indian work and the four fields of our Foreign Missions. We count your prayers that the Indian work may not suffer, as Mrs. McBride is released for the greater field of the Foreign work.

SIMNASHO NEWS

Of great concern, just now, to all of us, is the finding of an ordained minister and his wife, to take the Carson's place at Simnasho, Oregon. Rev. and Mrs. Carson have graciously agreed to stay on at the mission for awhile, in the hope that soon some one will hear God's call to serve Him there, and they can be released.

The need is very urgent. Will you not all join us in prayer, that very soon the one whom God wants for this work will come forward. It should be an ordained minister and his wife.

After nine years of service Rev. Carson writes very favorably of the climate and the work, "There are many things concerning this field that could attract. The climate is high, dry and invigorating. The work is varied and interesting."

In a letter written at the end of July Rev. Carson writes, "As usual our reports are not impressive. One must read between the lines some and visualize a little. Imagine the busy manse by the side of the road and many passing all day long. Often people stop to get letters or packages or old age pension checks. We dispense fifteen of these now the first part of each month. Sometimes we put in telephone and telegraph calls for them.

The Post Office seems a necessary auxiliary to the work. It is taxing and keeps one confined here, but it does afford many opportunities. It assures the missionary of his regular mail and is also at present paying what is more nearly an adequate compensation for the work involved than at anytime in the past. The new law, just passed by Congress, provides for a pay based on stamp sales instead of on cancellations. For this coming year the basis of this office is raised so as to assure over $50.00 per month.

CHEROKEE CHATTER

Rev. Smith, of our new mission to the Cherokees, writes very encouragingly of the work at Stilwell, Oklahoma, "Last October, when Mr. and Mrs. McBride visited the mission, it was decided to devote more time to developing the spiritual side of our program. The building of the new chapel made this possible.

"Our Sabbath morning services are well attended and greatly enjoyed by all. We have a regular attendance of forty or more. This Cherokee Mission Sabbath School has grown to be the best rural Sabbath School anywhere around here. There are four classes and a good teacher for each class. Most wonderful of all is the fact that three of these teachers are Cherokee women.

"We have good music at our service, too. The singing is wonderful for everyone loves to sing. Our song leader is a Cherokee man. The folding organ, a gift from the folks in Sewickley, has given splendid service and adds greatly to our worship service.

"Our evening services are well attended. The Cherokees are very reverent in worship services and there is never any disturbance of any kind.

"Living near our mission is a full blooded Cherokee minister. He has visited the mission many times, bringing us short messages in the Cherokee language. We always consider it a privilege and an honor to have him with us.

"We ask you to remember, when we mention the attendance, that all of our people have to walk to attend service. Some of them walk for several miles. We were unable to have any service at all the Sabbath evening of the twenty-fifth of August, because of a servere rain storm. We feel sure our Sabbath services have been a blessing to many in the past months and we ask you to join us in prayer that we may continue to render a greater service in the days that lie ahead."

INDIAN ARROWS

The Christmas boxes for the American Indians should be started on their way very soon now. Remember how delighted the missionaries were to be able to take Christmas into all those Indian homes! And how much easier it makes their big task of distribution when the boxes arrive early! Let's get going and make this the best Christmas the Indians have ever had.

* * * * *

On July 31st, Rev. and Mrs. Patterson at Tama, Iowa, were rejoicing in the safe arrival home from the armed services, of their son Frederick. He is entering Tarkio College this fall.

* * * * *

During the month of July the Pattersons at Tama have provided clothing for twelve families and layettes for three mothers.

* * * * *

Rev. Machamer writes from Warm Springs, Oregon, that most of the Indians are away to the valleys picking fruit in summer, so that his work is chiefly the Agency people.

* * * * *

During the first week of August the people at Simnasho were a little apprehensive about an uncontrolled forest fire that was raging up in the mountains about 15 miles away. The foresters were fighting it, but at that time there was no water in the community except the manse well, due to a break down of the electric pump for the resevoir.

* * * * *

Rev. and Mrs. Carson were enjoying a visit this summer from their old friends, the Lawsons. Upon the request of the Indians, Robert and Grace Lawson with their two children returned to Simnasho, Oregon, to teach in the Indian Day School. They had left Simnasho at the outbreak of the war.

ARRIVALS AND DEPARTURES

The "Marine Lynx," a transport which had carried three thousand service men during the war, brought to San Francisco Bay across the Pacific Ocean on August 25 964 passengers. On board were five of our Women's Board missionaries: the Misses Brandon, Faught, Murdoch, Nichol and Reynolds, and the Foreign Board representatives: Dr. and Mrs. E. V. Clements, Mr. and Mrs. Charles C. Millson, Mrs. W. T. Anderson and Miss Gwynaeth Porter. After landing the next day, and all the necessary routine of ocean travel of claiming and checking baggage, the missionaries were all glad to be back in the homeland after months of waiting.

On August 27 a happy party started across the Atlantic Ocean on the "Vulcania." Miss Ida Whiteside, Women's Board missionary, the Dr. Albert Roodes under appointment by the Foreign Board, Mrs. W. W. Nolin and Nancy, and four short termers comprised the party.

TRAVEL BY AIR

A letter from the Secretary of the Egypt Mission was sent to the Secretary of Foreign Missions of the Women's Board, and a reply sent upon receipt of the letter was received in less than three weeks in Egypt—a wonderful age in which we live!

A GREETING FROM AN APPOINTEE

It is with a great deal of pleasure that I look forward to my work in Egypt. The days of preparation have been busy and happy ones and accounts told by missionaries on furlough have thrilled me, so that I am anxious to be on my way, for I know there is much work to be done for the Master.

As I go out to this new work in a new country and among strange people I pray that God will guide and direct my course, that I might prove myself worthy of this high calling.

Millie Kelso

SUDAN KHARTOUM NORTH NEWS

"We are having our heavy rains now which means that the desert will be springing up green very soon and it is time to plant most of the flowers we hope to have later. It also means that travel is apt to be very uncertain and those journeying on vacation or furlough are apt to be held up from a day to several days according to the damage done to the road bed.

"Our Bible Women's Institute which we hold during the month of Ramadan begins on the 29th of July. We are praying that there may be rich spiritual blessings in store for all of us throughout this month. I hope you will join your prayers with ours.

"There came to me this week the *Sudan Women's Missionary Magazine* put out by the Port Sudan Society. There is only a small group in Port Sudan, but they have been experiencing rich spiritual blessings throughout the year. One article is on 'My Experience In Answered Prayer.' Another wrote: 'The Story of the New Life I Found.' When I visited there at a very good month-

ly meeting the offering was $5.00 and at the meeting they decided how to dispose of L. E. 10,000 (($50.00) which was the accumulated offerings in addition to their Thank Offering. To most of them the Thank Offering was a new idea but the offerings increase each year as the women realize what it really means."

Una Coie

P. M. I.
Assiut, Egypt

"We had 511 enrolled and our secondary classes were fuller than the preceding year. Our Mission girls' schools have all refused the aid, and in spite of the Government schools providing free tuition in the four years of Primary work our schools are still full. We had 74 boarders and they were a nice group of girls; I am sure they missed Miss Ruth A. Work's presence among them. Miss Dora B. Mason in addition to her kindergarten work looks after the physical needs of these girls and the twenty-two teachers living in the house; Miss Mary L. Thompson is principal of the school, has the accounts, hiring of the teachers and the correspondence; I have charge of the teachers' schedules, grading and promotion of pupils and in addition will look after the needs of the boarders. We try to make their life in the school a preparation for establishing moral, religious, and hygienic practices in their own homes. We all find plenty to do and we are happy to be able physically for our tasks."
—From Anna B. Criswell's letter.

SINGING IN A STORM

A bunch of our smaller school boys were crossing the river in a little dug-out canoe the other day when a sudden storm caught them. The wind churned up big waves, and there were a couple of loud cracks of thunder overhead. The boys were scared —and so they sang. They sang in clear, sweet voices that carried over the storm and filled my room. As I was hearing them I didn't know why they were singing, but the words they sang go like this:

"I have no strength, I have no

Graduating Class 1946 Pressly Memorial Institute, Assiut, Egypt

power,
Jesus, I am calling you.
I want you to help me,
I'm trusting You alone."

and the answering chorus is:

"Fear thou not for I am with thee,
Be not dismayed for I am thy God,
I will give thee strength, I will help thee."

All unawares, I feel that these boys gave a real testimony to all who heard and that their song must surely have brought a warm glow to the Master's heart who stilled the storm on Galilee.

Mary K. Smith,
Nasir, Sudan.

PERSONALS

Miss Louise N. Wililamson who had been teaching Egyptian History and English at the Girls' College in Cairo, during her language study there, found it very interesting. She will return to Benha next year so that Miss Cabeen may come to America for treatment as the doctors have ordered.

* * * * *

Repairs to the Benha building were long overdue because of the war. Mrs. W. R. Coventry superintended the repairing and painting, and it was a relief to pay off the last man and start to Schutz for a rest. Trains are crowded and for the three hours of travel she sat on her suitcase in the corridor of the car. Mrs. Coventry reports the death of the evangelist who was doing such a splendid work, and she asks that we remember in prayer their need for some one to take up the work laid down by this faithful worker.

* * * * *

After an absence of twelve years Miss Martha C. Glass returned to the Girls' Boarding School at Luxor during the furlough of Miss Ida Whiteside. Miss Martha A. Roy will return to the school upon her arrival in Egypt to be with Miss Glass. Miss Helen J. Noordewier, who has helped in the school will be returning to her evangelistic work next year. Nine girls united with the Church this spring. Dr. W. J. Skellie has conducted the communicants' class for years.

* * * * *

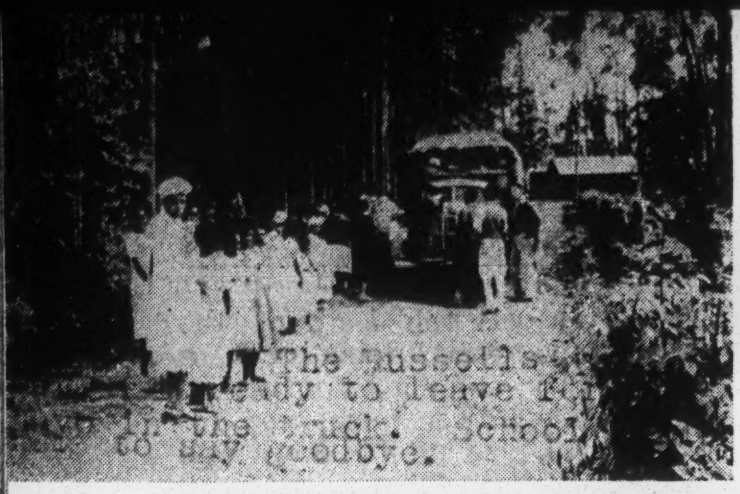
Vacation time at Sidi Bishr is a happy interlude. Miss Ruth M. Williamson tells of the little Americans there this summer: two from the Rev. Bradley Watkins' family, three from the Rev. Gordon Parkinson's, three from Dr. Laughead's family, and little Billy McGill. The two of the three Rev. Russell Stevenson children come over from Schutz; little Jennifer Ann is the latest arrival.

* * * * *

The story of "Musei, Our African Moses," written by Mrs. Ruth Lobaugh Walker, Addis Ababa, Ethiopia, can be obtained from the Literature Department. "Saved from death in babyhood and preserved through the years by God's grace" for what reason?

TWO NEW MISSIONARIES

At the meeting of the Women's Board on September 3, Miss Aleta J. Matthews and Miss Dorothy L. Rankin were elected as regular missionaries to The Sudan. Miss Matthews is the daughter of Rev. and Mrs. Klon Matthews of Guthrie, Oklahoma, and Miss Rankin of Rev. and Mrs. Henry Rankin, formerly missionaries in Egypt. These young women expect to study while awaiting the time of sailing. We are happy to announce the election of these two fine, well-prepared recruits.



The Russells, ready to leave for Sayo in the truck. The school girls came to say Goodbye.

ETHIOPIA
ADDIS ABABA GIRLS' SCHOOL

"This is the first time I have had an African school of any size, and I have thoroughly enjoyed it, and feel there have been countless opportunities to point girls to Christ." Such a note of joy in service and opportunity to lead girls to Christ came in a recent letter from Mrs. Donald M. Davies. "For some time there have been queries as to admitting more girls, so after the missionaries went west, I turned the vacant rooms into classrooms and before long we had ninety-eight girls in our school, thirty some are boarders, the rest day pupils. Using several big girls as student-teachers and securing a full-time teacher, and teaching four hours daily, we have managed nicely. Mrs. Carl Kissling has helped with an afternoon class in English for advance pupils and in general supervising an hour almost every afternoon. We decided to have an extra six-weeks special term and have a school of fifty-four. But the girls we have are choice ones and I get a great thrill from working with them. I feel as never before the great help our school has been, and can be, to the future women of Ethiopia.

"On August 9 we will have a little closing exercise and program for the school. We are going to invite the Queen to be present. The girls are working on a little drama of the life of Joseph and the tiny ones already know 'This Little Light of Mine,' 'Praise Him, All Ye Little Children,' 'Jesus Bids Us Shine,' and 'Sunshine Mountain,' which they sing in small groups. What with the memory work in Bible they know and some Amharic hymns, it ought to be a nice program and the girls are looking forward to it."

The Girl's School, off for a picnic in the Mission truck. 68 little Brownies are in the truck

A Saturday ride with some friends. We went to the top of the mountain nearest us; we could see 100 miles, 50 miles in one direction and 50 in the opposite direction. Deede is at left, Bobbie center, Ruth next.

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

SIX MONTHS ON THE IBIS

By MISS JEANETTE R. McCRORY

If "variety is the spice of life" I have had a spicy time of it for I have visited many of the villages of Egypt on the *Ibis*. As I travelled along the River or the Ibrahimeya Canal I would stop as long as necessary at different places in order to visit our churches in that vicinity. Wherever we stopped it made a gala-day for all in that neighborhood. The children lined the banks and tried to peek into the windows and were delighted whenever they could catch a glimpse of me. Women and girls, who were seldom seen on the Village streets in the day time would come to call on me in order to have the joy of spending an hour or more on the boat. Some more timid sisters would make their visit after dark so that no one could recognize them as they passed through the streets. Hence my days were lengthened out so that often I had company on the boat until after ten o'clock at night. At one small village I had more than 150 guests during the four days I was there.

One night as a group of the women were sitting in the boat's dining room one old lady looked around, remarked about the different things she saw and then exclaimed, "I never thought I would live to see the day when a whole house would be moving down the canal."

The Pastor of one of our Churches was visiting me and he laughingly made the remark, "One of the men in the town said that you must be very wealthy to have such a lovely House-boat to live in." I asked him if he knew who were paying the expenses of the boat and he said he supposed the Women's Board was. I said, "It is the little children of our church at home—children of from 6 to 12 years of age pay all these expenses." He asked me a host of questions then about the Junior Missionary Society, its organiaztion and how it works. I explained it all. Tears filled his eyes as he said, "We, here in Egypt, have not yet begun to learn to give." Before he left he prayed a most beautiful prayer for the little children of America.

In another Village when they were told how the Juniors in America were sending the boat around to all of these churches they asked if they could have a Junior Missionary Society in their church and I promised to organize one in September when school opens again and the teachers are there to help carry it on. Again we see that the little children are leading them on.

One of the hardships of boat work is getting supplies. The Villagers are superstitious and do not want to sell milk. One day the wind died down when we were near a small Ezba (group of farm houses) and so we tied up there for the day. Immediately a group of children came down to watch us. I sat outside and talked with them. At last I asked if we could buy some milk and they promptly said, "No." I asked if they would be willing to see me starve to death and still would give me no milk. At last a girl went off and came back with a cup of milk. I took the milk and then put a few pieces of candy in the empty cup. At once another girl went home and returned

with a cup of milk. Candy was put in her empty cup. Another girl brought me some cheese and still another brought some green beans. Some weeks later as I was returning along the canal we again tied up at this place as I had promised that they should have another evening meeting when we returned. Hardly had we cast anchor until the girls came running, asking if we would like to have some milk. We know now that we shall never be without supplies as long as our supply of candy lasts.

The first time we visited this Ezba the men came to the boat and asked if we would have an evening meeting for them—they said that no Pastor or Evangelist visited them. We went up to the small meeting place with no announcement except the bright light from the lantern we were carrying and the people flocked from their homes to the community room. First we spoke to the women and girls of whom there were 55 present. Then they went home and we had a meeting for the men and boys of whom there were 53 present. They pled with us to send them an Evangelist for the women and girls are having no chance for religious training. The boys go to a church school a few miles away but the girls are kept at home.

During the six months I was using the boat I visited fifty-nine of our churches and Evangelistic centres. Most of these were visited three or four times. In many places it was most distressing to see how many of our women are still clinging to their old superstitions. However it was thrilling to see how quickly they will discard these old customs when they know the Bible teachings in regard to them. The women are very sincere and want to know the truth and "the truth will make them free."

Secretary's Note:

The Ibis, a white-winged dahabiyeh or house boat, has been sailing up and down the Nile since 1860 carrying our missionaries with the Gospel messages to the villagers of Egypt.

MISSION STUDY BOOKS
1946—1947

Foreign Theme—India

SHERA OF THE PUNJAB *by Irene Harper* (Junior level)

Cloth $1.00; paper 60 cents.

A Teacher's Guide on India (Junior level)

Paper 25 cents.

FIG TREE VILLAGE *by Grace W. McGavran* (Primary level)

Cloth $1.00; paper 60 cents.

A Teacher's Guide on India (Primary level)

Paper 25 cents.

Home Theme—The Christian and Race

WE SING AMERICA *by Marion Cuthbert* (Junior level)

Cloth $1.00; paper 50 cents.

A Teacher's Guide on Negro-White Relationships (Junior level)

Paper 25 cents.

BILLY BATES *by Mabel G. Wagner* (Primary level)

Paper 50 cents.

A Teacher's Guide on Negro—White Relationships (Primary level)

Paper 25 cents.

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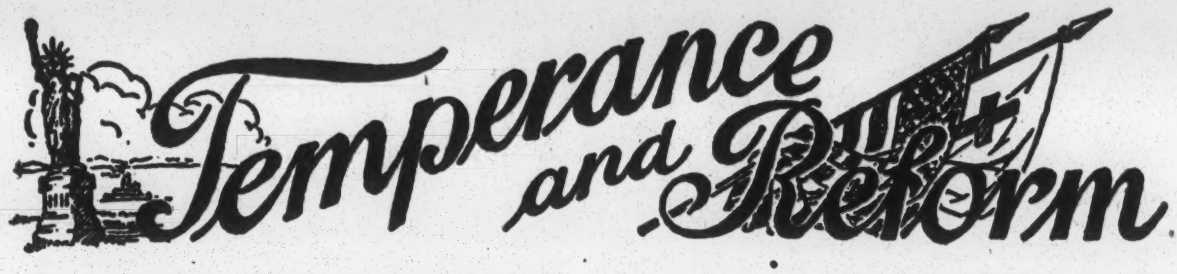

PARENTS' RESPONSIBILITY

All persons who bear the blessed title of "parents" have the personal responsibility to see that their children are growing up fully appreciative of the rights of God and their fellowmen.—J. Edgar Hoover, in New York Times Magazine.

SHALL WE PUSH LIQUOR INTO THE HIGH SCHOOLS?

By TITUS A. FRAZEE, Litt. D.
In The Liberator (California)

A new and most insidious attack upon the morals of California high school youth is being attempted by advertising agents of the liquor interests. This sly move has just been uncovered by the Temperance Federation's Bureau of Investigation. If this attempted attack is not checked in its incipient stages, it may lead to results undreamed of by the ordinary citizen.

TIME, LIFE and *FORTUNE* publications, the most powerful advertising media for intoxicating liquors in America, have taken advantage of California's loose liquor laws to insinuate their publications into selected California high schools at publisher's expense as an alleged educational experiment this second semester of this school year. The publications are supplied free on the agreement of the school to use them in classrooms of high school youth. This liquor wolf in the disguise of an educational sheep is thinly disguised indeed.

This attack comes at the very time thousands of home owners over the nation are bombarding these very liquor advertising interests, protesting against liquor advertising coming into the homes. "All right," the liquor interests seem to sneer, "you don't like our advertising coming into your homes—we'll just take it into your schools. That's where we must get our new recruits anyhow." The defiance of liquor barons knows no limits.

Our schools in America still belong to the people, and school administrators, more than most public officials, are sensitive to public opinion. The effective and proper remedy, therefore, is for intelligent citizens to go to the telephone and ask the high school principal if *TIME* is being used for classroom use, with its liquor advertising.

Action must be taken by citizens now, for another reason. At the close of the semester these publishers are conducting at their own expense a meeting of these teachers at some central point for an "evaluation" of this experiment, and one of the points to come into this "evaluation" will be the strength of citizen objection to the use of liquor advertising media in his fashion in our schools.

The publishers are putting thousands of dollars into this initial underground effort, and to them it is tremendously important to have as little protest as possible. If informed citizens remain unprotesting under these circumstances they will have themselves only to blame if the "evaluation" comes out to the effect that public opinion is favorable to the use of high schools as a recruiting station for new liquor customers.

By MRS. WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

"TO BE ABLE TO SERVE, ONE MUST KNOW"—

INDIA LEAFLETS

Adult Literacy in American Mission in Punjab, India ..... $.03
Results of Literacy Work in Punjab, India ..... $.03
Zenana Work in India ..... $.03
The Campaign Season ..... $.02
Companions in Her Village ..... $.03
When Death Comes in India ..... $.03
Child Life in India ..... $.02
India Guide to Pronunciation ..... $.03
The People of India ..... $.03
Women of India ..... $.03
Boota, Son of Jiwan ..... $.03
The Story of Zainab and Ruth ..... $.03
A Woman's Sorrow 0.02
Reveries of a New Missionary ..... $.03
Padri Abdal Haqq ..... $.03
One Afternoon ..... $.04
Most Wonderful Answer to Prayer ..... $.03
Conversion of Maulvi Khuda Bux ..... $.03
The Lost Rupee ..... $.02
A Leper Hospital in Rawalpindi, India ..... $.03
Karm Bibi ..... $.02
"I Wish You Were A Doctor" ..... $.02
Cleaning Out the Well ..... $.02
The Claims of Suffering ..... $.03
Boisterous Waves ..... $.03
The Beginnings of the Girl's Boarding School, Sialkot ..... $.03
Means of Travel ..... $.02
The Bible-Best Seller ..... $.03
The Story of Rajo ..... $.03
A Watered Garden ..... $.03
True Stories for Telling or Impersonation—India .... (2 for $.15—4 for $.25)
A Punjab Crusader by Emma Dean Anderson ..... $.05
The Birth of a Self-Support Church in the Punjab, India by Emma Dean Anderson ..... $.10

A new Ethiopian leaflet by Mrs. Ruth Lobaugh Walker (price $.05) has just come to the Literature Department. It is the story of the little orphan boy Musei (Moses) and is illustrated with six appealing pictures showing his progress under the care of the Mission. Juniors will especially enjoy this booklet.

The book "Great American Negroes"—Ben Richardson — $2.50 which is one of the choices in the biographical books of the Reading Course, is not yet available. We are assured that we will receive it, but have been promised no definite date of delivery. It is true that the race study does not begin till February, according to our Program Calendar, but many are anxious to have the book as soon as possible.

Because of the uncertainty, we are offering as substitute a book called "Twelve Negro Americans" by Mary Jenness (paper only—$.60). This is not a new book. It was published in 1936 but is being offered again this year for the study on Race.

The book is a study of the lives of the following American Negroes: Thomas M. Campbell, Matilda M. Booker, William L. Imes, Lillian S. Proctor, Lewis E. Anthony, Mary E. Branch, Laurence C. Jones, Martin Esther Brown, Howard Thurman, L. Harvey, Juanita E. Jackson, and Juliette Derricotte.

Those who prefer to wait for "Great American Negroes" (price $2.50) may do so, but those who prefer using "Twelve American Negroes" (price $.60) may send to the Literature Department now for the copy.

Tributes

Mrs. Mary Monteith

The Women's Missionary Society of the Second United Presbyterian Church of New York City wishes to pay loving tribute to the memory of Mrs. Mary Monteith who passed to her eternal home on July 18, 1946.

She was a truly noble woman, maintaining the highest ideals of Christian living and world-wide interest in the Kingdom of God, loyal and faithful to all her obligations. Her uncomplaining unruffled spirit, patience and fortitude during a painful illness were outstanding. To quote her, "All things work together for good to them that love God, and I know I love Him."

She will be missed by her sorrowing daughters and son and a wide circle of friends who were inspired by her sincerity and uprightness.

Marion Barber
Martha MacKenzie
Committee.

Mrs. Jay B. Wilson

The passing, on June 2nd, of Mrs. Jay B. Wilson, long a member of the Sixth U. P. Church of Cleveland. O., and for 27 years treasurer of our W.M.S., is a great loss, deeply felt by the Society, Church and a host of friends.

Her fine efficiency, loyalty, and faithfulness to Church and friends, endeared her to us all. Her kindly and helpful spirit will ever linger with her people and with all who knew her.

We extend our deep sympathy to her husband, to all her people, and to her host of friends, and commend them to God.

Mrs. J. O. Barnett
Mrs. E. G. Forrester

Mrs. Ida Millen
Mrs. Emma Noble

The Women's Missionary Society of the United Presbyterian Church, Santa Ana, Calif., wishes to pay loving tribute to the memory of two of its members, Mrs. Emma Noble and Mrs. Ida Millen, who were called to their heavenly home in June, 1946.

They had been for many years faithful and devoted members of our Society. Mrs. Millen was at one time President of our Society. She gave generously of her time and strength in loving services to her Master, in her home, her Church, and her community.

Mrs. Noble passed away at the home of her son, in Kinsmans, Ohio. She was a devout Christian whose true Christian character will long be remembered by those who knew her.

The influence of their daily lives and the memory of their faithfulness will ever remain an inspiration to our membership for higher and nobler living.

To their loved ones we extend prayerful sympathy and commend them to the Saviour whom they loved and served.

Comm.
Mrs. Edna Stevenson
Mrs. Mae Kelchner
Mrs. Ama Scott

Mrs. Robert F. Galbreath, Jr.

We, the members of the Young Women's Guild of the United Presbyterian Church of New Wilmington, Pennsylvania, wish to pay loving tribute to Mrs. Robert F. Galbreath, Jr., who passed away July 21, 1946.

Mrs. Galbreath was an active member of this organigation and had endeared herself to all the members by her pleasing personality and her sweet, unassuming manner. In addition, she was a loving mother, a good neighbor, and had a fine sense of civic responsibility.

We, therefore, extend our heartfelt sympathy to the husband and children and commend them to "our Father which hath loved us and hath given us everlasting consolation and good hope through grace."

Commitee.

Lillian B. Miller

The members of the Women's Missionary Society of the United Presbyterian Church of Newton, Iowa, wish to honor the memory of one of their members, Miss Lillian B. Miller, who was called away suddenly to her heavenly home on June 18, 1946.

Her passing is a loss not only to our Society but also to each one of us personaliy. She was one who loved people. She had an interest in individuals. This was shown in the special interest she had in the different members of her Sabbath School class of young men.

Her devotion to the Church was foremost in her life and she gave of her means with unselfish liberality.

She had always been very active and one of her greatest disappointments was that she could not serve as she would have liked in her later years, being still faithful in attendance, interest and loyalty until the last days of her life.

She was a member of one of the earliest families of our Church. We all mourn her loss and extend to her relatives, including her niece, Mrs. Blanche Christesen, who so lovingly and faithfully cared for her, our most sincere sympathy and we share with them their great loss.

Mrs. James C. Hill
Mrs. Tim J. Campbell, Chairman

Mrs. Bessie Griffith

The Women's Missionary Society, of the Helron United Presbyterian Church, desire to pay loving tribute to the memory of Mrs. Bessie Griffith, who was called home April 24, 1946.

Mrs. Griffith had been a devoted member of her society and church. She was a woman of strong character and ? ? ? ??? disposition, and her faithful, Christian services will be grately missed. We extend to her son and sisters our sincere sympathy and commend them to God's comfort and care.

Committee

Mrs. Ida A. Martin

The Women's Missionary Society of Guinston U. P. Church, Highrock, Pa., spect to the memory of Mrs. Ida A. Martin wish to pay this Tribute of Love and Rewho was called to her reward June 21, 1946.

In her many years of suffering she ever manifested her faith in Him who doeth all things well. We bear witness to her faithful and upright Christian life and her knowledge of the Bible and her love for God's house.

We rejoice in the thought that she has entered upon a higher service.

Mrs. C. W. Wilson
Mrs. C. M. Trout

Miss Ruth E. Barnett

Miss Ruth E. Barnett, a daughter of Mr. and Mrs. J. O. Barnett, was a member of the Sixth U. P. Church of Cleveland, Ohio, and passed away April 2nd, 1946.

She was for 25 years a life member of the Women's General Missionary Society. Her patient suffering for so many years, was a glorious victory for her faith.

We extend our earnest sympathy to her parents and friends. May God bind up their broken hearts as they think of Ruth's joy and peace in the presence of her Lord.

Friends

Mrs. Susan McNall Herriott

The Missionary Guild of the First United Presbyterian Church of Carnegie, Pa., wishes to express their loving tribute to the memory of Mrs. Susan McNall Herriott who died September 1945. She was a charter member of the Guild, which was originally organized as the Childrens Waste Not Society, by Mrs. T. C. Atchison in 1883.

Through the intervening years, her interest in all missionary work, her activities in her dearly beloved Missonary Guild, her devotion to her church, her love for her Saviour, made her life one of rare beauty. She gave freely of her time and services in the church music, the Sabbath School, the prayer meeting, and the deaconess board, as well as in civic club and W.C.T.U. work. From 1910 to 1912 she served as Secretary of Literature and Transportation in the Women's Board.

Her wise counsel, her sweet companionship, her voice in prayer will long be remembered. We extend our sympathy to her nieces and nephews, and pray that her great Comforter may be theirs. May the memories of her loyalty and devotion be an inspiration to us as we continue in the work she loved.

"Now the laborer's task is o'er,
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Farther, in Thy gracious keeping
Leave me now Thy servant sleeping.

"Earth to earth and dust to dust
Calmly now the words we say
Left behind me wait in trust
For the Resurrection Day.
Father, in Thy gracious keeping
Leave me now Thy servant sleeping."

Mrs. George D. Munro
Miss Phoebe Latimer
Mrs. Nesbit E. Ross

Mrs. John H. Borland

On August 14, 1946, Mrs. John H. Borland passed to her reward following a lingering illness. The members of the Women's Missionary Society of the United Presbyterian church of Springdale, Pennsylvania, wish to pay a loving tribute to her memory.

We have lost a faithful friend and a loyal supporter of the church and of the missionary society of which she was a charter member.

Mrs. Sara Dubbs
Mrs. Cora Packer
Mrs. Della Collins

Mrs. Ellen James Miller Peacock

We, the members of the Venice Church and the Women's Missionary Society, wish to pay this tribute of love and esteem to Mrs. Ellen James Miller Peacock, a former member for many years, who departed this life November 1, 1945. Her cheerful disposition and helpful spirit made her presence an inspiration to all. In truth we can say:

"None knew her but to love her
None named her but to praise."

Mrs. Isabel McConnell
Mrs. Carrie Hutchison

Mrs. Marie MacDonald Van Horwelinger
Mrs. Sadie Smith Wallick

The Westminster Circle of Monroe, Iowa, wishes to pay loving tribute to two faithful members,

Mrs. Marie MacDonald Van Horwelinger and Mrs. Sadie Smith Wallick.

We bow in submission to God's way, thankful for our association together in missionary work.

Committee

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

PUNJAB, INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss R. Jean Black, 1921 — Pasrur
Miss Lois Boyd, 1918 — Sangla Hill
Miss Frances E. Brown, 1927; 1937 — Lyalpur
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Margaret Fehlman, 1918 — Sialkot City
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P Hartig, R.N.A., 1924 — Jhelum
Miss Reba C. Hunsberger, M.D., 1921 — Taxila
Miss Frances Lincoln, R.N., 1920 — Sargodha
Miss Laura R. MacLachlan, 1938 — Badomali
Miss Evelyn M. McKelvey, R.N., 1937 — Sialkot City
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932; 1944 — Sialkot City
Miss Vivian Trimble, 1921 — Sheikhupura
Miss Georga Wengert, 1920 — Abbottabad

ON FURLOUGH

Miss Margaret Ballantyne, 1941 — 20 Main St., Windsor, Vermont
Miss Minnie E. Beatty, 1912 — 805 E. Jefferson St., Butler, Pa.
Miss N. Addaline Brandon, 1931 — c/o Mr. John Brandon, 27610 Orchard Lake Rd., Detroit, Mich.
Miss Theresa I. Brownlee, 1922 — Sylvia, Kansas
Miss Marjorie Faught, R.N., 1933 — 5006 Spruce St., Philadelphia, Pa.
Miss Betsy Fleming, 1913 — 6549 Emerald Ave., Chicago, Ill.
Miss Eva M. Hewitt, 1930 — Hillsboro, N. D.
Miss Alice G. Hill, 1938 — Greensboro, Vt.
Miss Mary Kyle, 1904 — 425 N. Galloway St., Xenia, Ohio
Miss S. Jane Lamont, 1928 — 440 W. Cayuga St., Philadelphia 40, Pa.
Miss Glendine Lundquist, R.N., 1932 — Winfield, Iowa
Miss Elizabeth McConnell, R.N., 1931 — 551 W. 6th St., Erie, Pa.
Miss Margaret L. Murdock, 1924 — c/o Rev. George Murdock, Cambridge, N. Y.
Miss Ruth M. Nichol, 1933 — c/o Rev. Wm. M. Nichol, 820 Kirkpatrick St., Braddock, Pa.
Miss Marian T. Peterson, M.R.E., 1930 — 1221 Lafend St., St. Paul, Minn.
Miss Willa M. Ramsey, 1921 — 509 Walnut St., Irwin, Pa.
Miss Laura Reynolds, 1924 — 100 Crosby Ave., Kenmore, N. Y.
Miss Helen V. Weede, 1928 — 514 N. Broadway, Sterling, Kansas.

EGYPT

Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1908; 1918 — Benna
Miss Anna R. Criswell, LL.D., 1905 — Assiut
Miss Mary Frances Dawson, 1929; 1945 — Cairo
Miss Davida Finney, Litt.D., 1915 — Cairo
Miss Elsie M. French, LL.D., 1909 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Nellie V. Hill, R.N., 1945 — Assiut
Miss Lois D. Kingan, 1926 — Cairo
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, Ped. D., 1915 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Jeannette McCrory, 1916 — Minia
Miss Lucille B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Luxor
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel T. Seiver, 1925 — Mansura
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Mary L. Thompson, LL.D., 1917 — Assiut
Miss Ethel Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913 — Beni Suef
Miss Louise N. Williamson, 1944 — Cairo
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura Wright, 1921 — Tanta

ON FURLOUGH

Miss Helen R. Brownlee, R.N., 1934 — c/o Nurses' Home, Buhl Hospital, Sharon, Pa.
Mrs. Ada A. Dunlap, 1926 — R. D. 3, Albany, Ore.
Miss Lucia Dwight, 1919 — R. D. 1, Holt Summit, Mo.
Miss Alice Grimes, 1924 — West Alexander, Pa.
Miss Elizabeth McKibben, R.N. — 109 Laurel Ave., Pittsburgh 2, Pa.
Miss Sarah B. Meloy, Litt.D., 1923 — 2219 Ridge Ave., Evanston, Ill.
Miss Venna R. Patterson, 1924 — 923 Sixth St., North, Nampa, Idaho
Miss Frances Patton, 1922 — Sparta, Ill.
Miss Martha A. Roy, M.A., 1935 — 1 E. High St., New Concord, Ohio
Miss Mary C. Thompson, 1939, — 235 East 49th St., New York 17, N. Y.
Miss Helen M. Walker, 1930 — 67 E. Evergreen St., Youngstown 5, Ohio

THE SUDAN

Miss Mary E. Cole, 1919 — Khartum North
Miss Una Cole, 1918 — Khartum North
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Marian I. Farquhar, 1912 — Nasir
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartoum North
Miss Mary Jane McKnight, 1922 — Khartoum
Miss E. Verna Pillow, 1930 — Khartoum North
Miss Mary K. Smith, M.D., 1944 — Nasir

ON FURLOUGH

Miss Aulora R. McIntyre, 1911; 1919 — Lenox, Iowa
Miss Frances Turk, R.N., 1921 — 823 E. Hutchinson Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 — Sayo, via Gambella, Sudan
Miss Isabel Blair, 1922 — Sayo, via Gambella, Sudan
Mrs. A. W. Pollock, R.N., 1942 — Gore

ON FURLOUGH

Mrs. Ruth Lobaugh Walker, 1923 — Conoquenessing, Pa.

UNDER APPOINTMENT

Miss Millie Kelso, 1946, — R. D. 1, Baxter, Pa.
Miss Hazel J. McGeary, 1946 — 5357—29th St., N. W., Washington, D. C.
Miss Aleta J. Matthews, 1946 — 153 Institute Place, Chicago, Ill.
Miss Dorothy L. Rankin, 1946 — 235 E. 49th St., New York 17, N. Y.

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908 — 263 Park St., Socorro, N. Mex.
Miss Alfaretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Janette M. Howland, 1921 — Walton, N. Y.
Miss Evelyn McFarland, 1919 — New Wilmington, Pa.
Miss Edna B. Sherriff, 1920 — R. D., Norwalk, Iowa

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881 — Penn and Trenton Ave., Pittsburgh 21, Pa.
Miss Mary J. Campbell, 1884 — Box 423 Santa Ana, Calif.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891 — 825 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 — 205 E. Broadway, Girard, Ohio

EGYPT

Miss Ella M. Barnes, 1911 — 316 S. Ninth St., Monmouth, Ill.
Miss Margaret A. Bell, 1901 — Star Route, Atlantic, Iowa
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss E. Roxy Martin, 1901 — Fair Meadows, Limekiln Park, R. D., Chalfont, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Ill.
Miss Marion A. Paden, 1904 — c/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, Ohio
Miss Laura B. Walker, 1904 — 1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave, Los Angeles 41, Calif.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. Fred C. Patterson ..... Tama, Iowa
Rev. E. W. Machamer ..... Warm Springs, Ore.
Rev. Ernest H. Carson ..... Simnasho, Ore.
Rev. George W. Smith ..... Cherokee Mission, Stillwell, R. R. No. 1, Okla.

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio ..... Wilkinsburg, Pa.
Miss Ruth E. Findley ..... Glendale, Cal.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter ..... Berkeley, Cal.
Miss Margaret Beveridge ..... Monmouth, Ill.
Miss Mae Beveridge ..... Monmouth, Ill.
Miss Sallie E. Dickey ..... Binghampton, N. Y.
Mrs. Catherine Lamb ..... Crafton, Pa.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Harry L. Cowden ..... Frenchburg, Ky.
Miss Ruth Courter, Principal ..... Frenchburg, Ky.
Miss Helen Andrews ..... Frenchburg, Ky.
Mr. John Besco ..... Frenchburg, Ky.
Miss Jean Christenson ..... Frenchburg, Ky.
Mr. Arthur Gathman ..... Frenchburg, Ky.
Mrs. Arthur Gathman ..... Frenchburg, Ky.
Mrs. Wallace Guthrie ..... Frenchburg, Ky.
Miss Isabel Hay ..... Frenchburg, Ky.
Miss Helen Larson ..... Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Ethel Taylor ..... Frenchburg, Ky.
Miss Annetta Wilson ..... Frenchburg, Ky.
Miss Gladys Wright ..... Frenchburg, Ky.
Miss Winifred Moore, Sec. ..... Frenchburg, Ky.
Mrs. Rachel Boyd ..... Frenchburg, Ky.
Miss Grace Vincent, Matron ..... Frenchburg, Ky.
Miss Grace Huntley, Supt. Clothes Room ..... Frenchburg, Ky.
Mr. Martain Hovermale, Shop ..... Frenchburg, Ky.
Mrs. John Bosco, Dietitian-Cook ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Mrs. Meda Hovermale, R.N. Acting Supt. ..... Frenchburg, Ky.
Mrs. Betty Nester ..... Frenchburg, Ky.
Mrs. Marie Gay ..... Frenchburg, Ky.
Mrs. Wiggenton, Dietitian-Cook ..... Frenchburg. Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Sara M. Conrad, Principal ..... Ezel, Ky.
Miss Lucille Artman ..... Ezel, Ky.
Mr. Hiram Baird ..... Ezel, Ky.
Miss Wilda Barnes ..... Ezel, Ky.
Miss Ruth Bemis ..... Ezel, Ky.
Miss Mary Louise Bymers ..... Ezel, Ky.
Miss Dorothy Dinsmore ..... Ezel, Ky.
Miss Bulah Hogan ..... Ezel, Ky.
Miss Ulrica Liggitt ..... Ezel, Ky.
Miss Eleanor Mann ..... Ezel, Ky.
Miss Gladis Millen ..... Ezel, Ky.
Miss Larue Millen ..... Ezel, Ky.
Miss Ondeine Rau ..... Ezel, Ky.
Miss Esther Smith ..... Ezezl, Ky.
Miss Olive Laing, Secretary ..... Ezel, Ky.
Mr. Revis Carr, Shop ..... Ezel, Ky.
Mrs. Gilley, Dietitian-Cook ..... Ezel, Ky.

FRENCHBURG AND EZEL CHURCHES

Rev. and Mrs. Ralph E. Ayers ..... Ezel, Ky.

NEGRO MISSIONS

ANNEMANIE, ALA.

*Mr. Walter R. Sutton, Principal ..... Annemanie, Ala.
Mrs. Mary S. Bridges ..... Annemanie, Ala.
Mrs. Alberta Thomas ..... Annemanie, Ala.

CAMDEN, ALA.

Mr. A. C. Peoples, Principal ..... Camden, Ala.
Mrs. A. C. Peoples ..... Camden, Ala.
Mrs. P. H. Parker ..... Camden, Ala.
Miss E. M. Brooks ..... Camden, Ala.
Miss N. F. Smith ..... Camden, Ala.
Miss L. B. Hudson ..... Camden, Ala.
Miss L. M. Washington ..... Camden, Ala.
Miss L. Easterling ..... Camden, Ala.
Mr. E. W. Lindsey ..... Camden, Ala.
Mrs. A. E. Freeman ..... Camden, Ala.
Mrs. S. W. Rivers ..... Camden, Ala.
Miss M. B. Thompson ..... Camden, Ala.
Mrs. M. L. Smith ..... Camden, Ala.
Mrs. B. D. Bridges ..... Camden, Ala.
Mrs. S. P. Scott ..... Camden, Ala.
Mrs. I. L. Skinner ..... Camden, Ala.
**Miss M. F. Standford ..... Camden, Ala.
**Mrs. J. L. Brooks ..... Camden, Ala.
**Mrs. M. J. Cade ..... Camden, Ala.
Rev. D. F. White, Minister ..... Canton Bend, Miller's Ferry, Camden, Ala.

CHASE CITY, VA.

Mrs. Lillie Mae Parham ..... Chase City, Va.
Mrs. Vernice Davenport ..... Chase City, Va.
Miss Ethel Jeffress ..... Chase City, Va.
Mrs. Christine Hardy ..... Chase City, Va.

HENDERSON, N.C.

Mrs. Eva. J. Adams, R.N., Supt. Jubilee Hospital ..... Henderson, N.C.
Miss Gertrude Allen, R.N. (Four other graduate Nurses) (Twelve other workers) ..... Henderson, N.C.
Miss Josephine A. Warren Henderson Institute ..... Henderson, N.C.

KNOXVILLE, TENN.

Mrs. Ethel Lawrence ..... Knoxville, Tenn.
Mrs. Patsy L. Kennedy ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.

MILLER'S FERRY ALA.

**Mr. N. D. Williams, Principal ..... Miller's Ferry, Ala.
*Mr. B. T. Ridgeway ..... Miller's Ferry, Ala.
*Mr. Ruben Yancey ..... Miller's Ferry, Ala.
*Mr. C. T. Patterson ..... Miller's Ferry, Ala.
*Miss Maude Mobley ..... Miller's Ferry, Ala.
*Mrs. Beatrice Gee ..... Miller's Ferry, Ala.
*Miss Pearlie Mae Easley ..... Miller's Ferry, Ala.
Mrs. N. D. Williams ..... Miller's Ferry, Ala.
Mrs. L. B. Ridgeway ..... Miller's Ferry, Ala.
Miss Edith Fearn ..... Miller's Ferry, Ala.
Miss Nellie Clark ..... Miller's Ferry, Ala.
Miss Johnnie Scott ..... Miller's Ferry, Ala.
Miss Algie Irvin ..... Miller's Ferry, Ala.
Miss Viola Thompson ..... Miller's Ferry, Ala.
Mrs. Loretta Jones ..... Miller's Ferry, Ala.
Mr. John Patterson ..... Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. Wm. T. Peters, Principal ..... Prairie, Ala.
Mrs. Wm. T. Peters ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Miss Elizabeth Cunningham ..... Prairie, Ala.
**Mrs. Bertha Kimbrough ..... Prairie, Ala.
**Mrs. L. C. Hope ..... Prairie, Ala.
Rev. C. C. Brown, Minister ..... Arlington and Prairie, Ala.

* Partial support from the county.

** Total support from the county.

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THE LORD IS MY TEACHER

He leadeth me in the lowly path of learning;
He prepareth a lesson for me every day;
He bringeth me to the clear fountain of instruction;
Little by little He showeth me the beauty of truth;
The Lord is my Teacher,
I shall not lose the way.
The world is a great book that He has written;
He turneth the leaves for me slowly;
They are all inscribed with images and letters;
He poureth light on the pictures and the words.
He taketh me by the hand to the hilltop of vision;
And my soul is glad when I perceive His meaning;
In the valley, also, He walketh beside me;
In the dark places He whispereth to my heart.
Then, though my lesson be hard, it is not hopeless,
For the Lord is patient with His slow scholar;
He will wait a while on my weakness,
And help me to read the truth through tears.

—*Henry Van Dyke.*

Annual Convention Of The Women's General Missionary Society Of The United Presbyterian Church Of North America Monmouth, Illinois, June, 1947

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The Women's General Missionary Society of the United Presbyterian Church of North America issues Annunity Agreements (formerly termed Annuity Bonds) for one hundred dollars and upwards, bearing interest according to the age of the annuitant, payable semi-annually. The annuitant has the privilege of designating the department of the work of the above organization to which the principal shall go at death thus making possible both an assured income and a gift to the women's work of the Church. Address all inquiries to the testamentary Secretary.

I give and bequeath to the Women's General Missionary Society of the United Presbyterian Church of North America the sum of.....dollars, to be used as the Board shall direct or for the benefit of the (Foreign Department), (Home Department), (Parsonage Department), (Ministerial Relief), (Negro Department), or (North American Indian Department).

FORM OF BEQUEST

I give and devise to the Women's General Missionary Society of the Uniteed Presbyterian Church of North America the following described real estate. (Here describe, giving reference to deed or will, if possible, under which title was acquired with full power to sell or rent the same, the rents and proceeds of sale to be used for the benefit of the missionary work of the above named corporation.)

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